

13-2000

To the christian Reader.

Though these our happy daies
in some respect, god Christ-
ian, haue and enjoy diuers &
sundrie workes, tending to
the subuersion of belliall and
the erection of godlines: yet
considering that as earthlie, so we spiriti-
all soldiours, seldom run to the watch with-
out a lacum: I thought it conuenient to call
vpon you with this gracie and godlie booke,
of long time hid in Hebrewe, now come to
light in English. The malice of the Jewish
people in concealing it, by reason of Christ
the righteous, so often prestigured, was in-
tollerable, but the singular prouidence of
God in preseruing it unspeakable, & now
at the last, though chargeable, yet fruitfull
is the expressing & printing in our naturall
language of this, so worthie, so golden a
writ: being of it selfe, without the accessa-
rie painting of eloquent speeche, a Mirrore
for priuies, a preacher for all christians, a
beautifull glasse for women, for children, ser-
uants, & such like, a wise, plaudible, & moche
readie scholemaster. For, to applie to eue-
rie particular estate his peculiar proper-
tie: art thou a prince, a magistrate, a ruler,
let Iudayule thee: If thou thinkest vpon
manlie corage, he techeth thee valiancies,
if thou seeke to gouerne aright, he will eth
thee to shie tyrariate: if thou thirst after ma-
niers of life, he loundeth it out, that vaine-

Leuy.

Jacob.

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glorie, fornication & discord, blemish, wea-
ken, & at length utterly consume nobility.
Let me proceed farther, & aske a question:
Art thou a bishop, a minister, a preacher of
Christ's birth, life and death: behold Leuie
as a Lanterne. Thou canst teach thy selfe,
but he can teach thee better, thou spekest to
other, harken to him that talketh to thee:
of thy office, how holie it is, how honoura-
ble the contemners therof how miserable,
by whom begun, continued, & confirmed: of
thy state of life, what, and how it should be,
Nunquam sine Sale, sine Sole: to be short: of
thy blessednes if thou art godly, wise, and
learned: of thine and their plagues where
thou liuest, if wicked and ignorant. What
should I say more? Looke vpon Jacob, O
you parents, peruse the xii. godlie fathres
in time & order:learne of him & his, to pray
to God in Christ his name for your Chil-
dren, haue regard to their instruction: the
want of the former your children shal mis-
the neglect of the latter, you your selues
shall be waile. For the harrie prayer of a fa-
ther to the Almighty for his children is a
riht singular benefit: but he that for foolish
pitie giueth them the b: idle, is before God
accounted a gilty partaker of their sinful
race. View this booke therefore, harken how
to teach your selues & your children. You
haue alredie handled a SICK mans salue,
now at length a SICK mans toong,
to instruct them when you leauie them, and
what

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what to leaue them when you die, else their end wil be lamentation, but yorts lamentable unserie. And come you hither you childdren of the earth, read, see, and say that old father Ruben with his good brethzen Ruben. redilie & rightlie describe the blessed pathe of righteousnes, and the forloane waite of Beliall, the one to slie the other to followe. Wilt thou begin with the eldest, for that old age seemeth wisest: stop not then the eares of thy hart and bodie to so wise and sweete a charmer. O the number, O the pugliesome portraiture of those deadly spirits, that he hath so orderlie numbred, and tenuinglie coloured.

Lecherie.  Pride,
Enuie.  Vaine glorie,
Gluttonie.  Vnrighteousnes,
Brauerie,  Wilful ignorance.

All these as they seeme, are indeed perniciuous: but the former is most detestable, the end whereof is consumption of this earthie bodie, and destruction of the soul. Which welspring and puddle of euill, if thou wilt haue dried vp, cease from drunkeynesse: if not see it, haue not a narrowe and greedie eie vpon a beutifull face: if not drinke, stop thy mouth from busie questions with women: to conclude, if not therein be druked and drowned, vse labour, tame youthfulness. For in this I overshooting my selfe, (saith Ruben to his childdren) defiled my fathers bed. Therefore look not yppon the

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Simeon.

Juda.

beautie of women, muse not vpon their doings, but keep your selues occupied, either in learning or some worke : charge your wiues and daughters that they trim not their heds, wil them to chasten their looks for euerie woman that dealeth deceitfully in these thinges, is referued to the punishment of the world to come. Which trade of life to eschew, seeing it is difficult without the fulfilling of the law, & the law partie consisteth in mutuall loue: striue with Simeon the second brother to aviod strife, which blindeth the minde, pineth the bodie, pronoketh murder. The remedie wherof, is both forgiuing & forgetting. Take to thee Josephs chærefull countenance, a perfect platorme of a quiet minde, yet set before thine eies Simeons withered hand, a right plague for such as sin. Al which disquietnes & mischiefe safelte to set aside, let not Juda be set aparte. Gather by him experiance, that for a man to glorie in his own works is sinfull, and he which vpbraideth another mans vice, standeth clipperte. Juda choked Ruben his eldest brother with his fornication: marke, who sinned immediatlie but envious & railing Juda: Did he not offend after the flesh in the Cananits house: Did he not take a wife without consent of parents: two great sins, & alasse in these our daies to much vsed, yet punished, the one with want, or at least small sorte of children saith father Juda, the patriarch, but the other

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ther with intollerable danger of bodie and soule, saith S. Paule. Wherefore abstaine from wine, abhore drunkennes for such a one slandereth not, rebuketh not another mans sins, breedeth no sedition, but imbraceth loue and charitie in a single heart: as good Father Isachar, who never railed, nor was hurtfull and spiteful to his neighbor, never eat his meat alone but gaue part to the pore, never remoued the boundes and marks of other mens grounde, but loued al men as his natural chilidren. ¶ that as we read this, so we might expres the same in life and conuersation. Mercie and Loue is a prettis iuell, the maintainer wherof being iointlie connered prosper, once dis-
severed come to naught. For the waters (saith Zabulon) wash awaie the sand, when the stones & timber are dissolved. Whose mercie & singular compassion was rewar-
ded singularlie. Hift his testament, resem-
ble his rare charitie in clothing the naked, and feeding the hungry, knowne and un-
knowne, as well strangers as his coun-
trie men. Let not the spirit of Dan posses
your mind: Suffer not the wrath of Gad
to settle on your harkes: such work with
foure instrumentes, bitter speche, trecherie,
and violent hands, yelding scut not much
unlike as you may read, as you may see.
Wilt thou be taught the redie path to that
that thou wolt seeke? two waies there bee
(saith Asar) Wice the one, the other vertue.

Isachar.

Zabulon.

Dan.
Gad.

Asar.

A.iii.

¶ep.

To The cristian Reader.

Psalms race. Embrace the latter, es-
chew the former. But he that walketh in
them both blindeth men, deceiueth himself
& mocketh God, whose doble faced dealing
shalbe doble punished. Such are the con-
tous, such are they that are mercifull in e-
vilnes, such are they saith Aser, that fasse
from meats but not fro fornication. Hauie
therefore a simple hart with righteous Jo-
seph the blessed of the Lord, the riht figure
of Jesus Christ: for hatred he shewed loue:
being cursed he blessed, being shot through
he did not so much as bend his bowe: al-
beit his bretheren would haue slaine him, all
beit they cast him into a well, though they
sold him as a bondslauke, and that to stran-
gers, and such as hated shepherdes to the
death, of whom he was whipped & tormen-
ted: yet he when they stode in feare, gaue
them comfort: when they were wouligh fa-
mished, gaue them food: when by his au-
thoritie might destroie, by his authoritie
did preserue: being their lord, vsing them
as his betters: being their brother accep-
ting them as his childdren: their unkindnes
not spoken of, their conspiracie so gotten
their cruell dealing most louinglie, most
mercifullie forgiuen. You haue heard his
lone toward his neibor, harken his obedi-
ence toward God. When he was misera-
bly afflited did he rage & swel: When hee
was made a bondslauke of a fre mans son,
did he cry out of heauen: beeing vtterlie
forsaken

Joseph.

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forsaken, did he vnpatientlie accuse Gods
iustice: no, Expectans expectauit dominū.
And at the last, the Lord which hid his face
did shew his countenance, of a caitife, in
respect, making him fræ, of a freeman
welthe, of a welthe subiect, an honorable
personage, lord president of Pharos land.
Whom the Egyprians being aliue, loued,
being ded loued, being rotten loued, whom
liting neither wealth nor woe could make
to swell: neither promise or threats of the
Egyptian strumpet could make slide: and
therefore being dead, neither world, diuell,
nor mans policie could make forgotten. O
that our mortall race might thus beginn,
thus perseuere, might thus, thus O Lorde,
most happilie finish. The spir it is willing
but the flesh is weake. Learne therefore of
Beniamin to inflame thy hart, that thou
maist be readie both in bodie and soule. Let Beniamin.
vs saith Ecclesiast. commend (and so say I,
let vs behold) the noblefamous men, & the
generation of our fore-elders. For manie
glorious acts hath the Lord done in them,
and shewed his great power euer since the
beginning. Upon the consideration wher-
of, and especiallie for that I woulde haue
nothing wanting in this booke that might
serue thy contention, I thought it as wel
pertinent to deale with the righteous Fa-
ther, as with the godly children. For to sha-
dow a face onlie without a bodie hath his
deserued commendation: but who so pain-
teth

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leth a leg without a bodie, or a bodie without a head, it shall not be amisse as I suppose, as well to terme him a foolish painter as to iudge the thing vndiscreetly painted. Wherefore as well to see the head as the leg and to heare the fether as the childzen, I haue faithfullie drawne out of scripture (it not according to my fancie fashioned) the death and Testamente of Jacob that blessed and right happie Father, added to this aneient monument of the childzen. Therfore to recompence my paines read them, but read them diligentlie, neither read on lie, but contend to followe. For the imitation of god and godlie menne is the direct waie and course to godlinesse. So may we account of Jacobs blessing: so maie wee thoroughlie challenge to bee his childzen, childzen I meane, not by flesh but spirite. The Lord whiche made heauen and earth, the Lorde whiche gaue his sonne to shew his heart bloud for vs, God whiche disposeth all things to his pleasure, preserue our Queen, increase our faith, and make vs thankfull for his benefites, Amen.

FINIS.

Richard Day.

¶ The Testament of Iacob,
made at his death, to his xij. sonnes, the
Patriarches, concerning what shoulde be-
tide them in the last daies: gathered out of
Genesis 48, 49, and added vnto
this Booke.



Come hearken my sonnes, two things I gine,
my blessing and my ban:
The first to them that godlie line,
The last to wicked man.



The Testament of Iacob.

Genes. 23

Example for
innocent.

Rom. 9
Jacob belo-
ved not of
merit but of
Grace.

Genes. 25
Genes. 26

Gen. 27



Acob the sonne of I-
saac, borne of Rebecca
in the yeare of the
world 2108, his father
being threescore yeres
of age, was a perfect man & righ-
teous, dwelling in Tents, not gi-
uen to pleasure and hunting, as
his elder brother, elder by nature,
not by grace, for the elder shall serue
the yonger, sayth the Lord, Whiche
not for that Jacob had so deser-
ued, but because GOD had so ap-
pointed. Wherefore when he thus
by the determinate will of God,
and heauenlie disposition, whiche
ordereth things whatsoeuer, had
got his brothers birthright, and
his fathers blessing, his parents
considering that the slippery daies
of carnall copulation did approach,
and

The Testament of Iacob,
and warelie fearing his Brother
Esau, for that he conceiued mur-
der in his heart, and instituted a
birhdaie of his diuelish purpose,
sent him from Bersaba to Mesopo-
tamia, to Laben his mothers bro-
ther, there honestly to take a wife
and quietly to liue. For matrimo-
nie without consent of Parents,
and due consideration of eyther
partie contracted, as it breedeth
their disquietnesse, so it prouoketh
Gods displeasure. Jacob therfore
after long trauill, being placed
with his Uncle Laban, and ser-
vning him fourteene yeares in la-
bour and paine (albeit he was the
Childe of promise, the Blessed of
the Lord, borne of a free woman,
and that which is more, His Un-
cles bone and flesh, and Lorde of
Canaan: not arguing with him-
self as the worldiy children of this
earth, sayeng: shall I which am a
free and wealthie mans sonne be
made a seruaint: shall I bee a
druide

a caneat for
marriage.

Trouble and
paine are de-
stined to the
elect.

An example
for children.

The Testament

drudge in my kinmans house, be-
ing sent to mary and not to serue
had giuen him by Laban to wife
for his good seruice (by which god
blessed that little that Laban had
before) his two daughters, Lea-
first, then Rachel with their hand-
maids Bilha & Zilpha: of whome,
according to the promise made to
him in Bethell, that his seed shoule
be multiplied: he begat xii. sonnes
xii. godlie fathers of the earth:
Ruben. Dan. Isachar.
Simeon. Neptalin. Zabulon.
Leuie. Gad. Joseph.
Iuda. Aser. Beniamin.

Thus hee being blessed of the
Lorde, as well in Children as in
substance, returned againe to his
natvie countrie, hee & his children
there to liue and there to die. But
behoulde the diuine prouidence of
God: after three and thirtie yeres
expired, he was remoued frō Ca-
naan to Gosen in Egyp by means
of

Wans life
is but a pil-
grimage.

of Jacob.

of his son Joseph cheefe stewarde
of Pharaos land, whome his bre-
thren he retofore had sold. Where
when he had liued 17. yeares, and
seen his familie encreased excee-
dinglie, to his great ioy and com-
fort no doubt, especiallie all the
other countries about being pla-
gued with a great famine, & he by
Gods mercie not greatlie feeling
the same, perceiving also his trou-
blesom pilgrimage drawing to an
end, called his sonne Joseph unto
him, & said, If I haue founde grace in
thy sight, oh put thy hande vnder my
thigh (for in this order they took
an oth in Jacobs time) deale mer-
cifullie with me and trulie, burie mee
not in Egypt, but let mee sleepe with
my Fathers. Where noting his
sure faith in the promise of GOD
made to his fathers, willed him
to looke for Canaan his hoped in-
heritance, & not to truste in Pha-
raos land. To which his request,
when Joseph his louing son obe-
dientlie

God alwaie
provideth
to the righ-
teous.

The Testament

dientlie did condescend: Jacob taking a little more strength vnto him, and sitting vp, desirous also to shew forch the great goodnesse of the Lord in preserving him and his, said: God almighty appeared vnto me at Luz in the lande of Canaan, and blessed me, sayeng: Beholde I will make thee fruitefull, and cause thee to multiply, and will make a greate number of people of thee, and will giue this lande vnto thy seede for an euerlasting possession. Thy sonnes Manasses and Ephraim I take as mine owne, their owne bretheren shall bee called after their name. As I came from Mesopotamia, Rachell dyed in the lande of Canaan, and was buried by the wacie to Edhratho, the same is Bethel. Then Jacob, albeit somewhat dimme for age, beholding Josephs two sonnes, said: What are these, to whom Joseph answered: they are my sonnes which God hath ginen me. O bring them to me, said Jacob, and let me blesse

Parents
ought to tell
their childre
Gods bles-
sings.

That is, what
be vnder
their tribe.

of Jacob.

bleffe them. I had not thoughte to
hane seene thy face Ioseph, yet loe,
God hath shewed me thy seed.

God in whose sight my fathers A-
braham, and Isaac did walke: God,
which hath fedde me all my life long
vntill this day, and the angell which Christ.
hath deliuered me from all euil, blesse
these lads, and let my name bee na-
med in them, and the name of my fa-
thers, Abraham and Isaac, and that
they may growe into a multitude in
the middest of the earth.

Then as Joseph lifted his fa-
thers hand from Ephraim to Ma-
nasses the elder, Jacob sayd, Let it
be, I know it well my sonne, hee shall
also be a great people, but his yonger
brother shall be greater, in thee let Is-
rael blesse and say, God make thee as
Ephraim & Manasses. After this he
aunting said, Behold Ioseph, I dye,
God shall be with you, and bring you
gaine to the lande of your Fathers.
Moreouer I giue vnto thee a portion
of lande aboue thy bretheren which I

Counted as
one of his
children, not
that they
should praie
vnto him be-
ing dead, as
Eccl 28.
v. 6.

God ha-
mercie on
whom he wil

By faith Ya-
cob diuideth
the land as
yet but ho-
ped for.

B.j.

con-

The Testament
conquered by sword and bowe of the
Amorites. And come you hither al-
so, O my children, that I may tell you
what shall come on you in the laste
daies: Gather ye together, and heare
ye sonnes of Iacob, harken vnto Isra-
ell your father.

**Begetten in
my youth.**

Ruben my firste borne, my might,
my strength, excellent in dignitie and
power, vncōstant as water, thou shalt
not excell because thou diddest defile
my couch.

**Iacob has no
tribe, and
Symeon
was bader
Juda.**

Judg. cap. i.

Symeon and Ieuie, bretheren in e-
uill, who in your wrath slue a man,
and in your selfewill digged downe a
wall: Cursed bee your wrath, for it de-
for it was cruell. I will diuide you in an-
Iacob, and scatter you in Israell.

**Blessings of
Juda, a wo.
thy captaine.**

Juda, thy hande shall bee on the
necke of thine enimies. Thy Brethe-
ren shall stoope vnto thee, as a Lyon the
whelpe shalt thou come vp from thean
spoile: thou shalt couche as a Lyon He
and as a Lyonesse. Who shall fall
stirre thee vppe? 2. The Scepter shal-
no

of Jacob, Jr.

not depart from thee, nor a lawgiver
from betweene thy feete, vntill Shi-
loh come, all nations shall fooke af-
ter him. 3. Thou shalte bind thy ^{3. A ferteſſe} Aſſe
ſole to the vine, and the Aſſes colte to
the beſt vine: thou ſhalte washe thy
garment in wine, and thy cloke in the
bloud of grapes: thy eies ſhall bee red
with wine, and thy teeth white with
milked wheeſe, haſt thou ſeene this ſaid

Zabulon, thou shalt dwell by the sea
fide, and thou shalt be an haven for
ships, thy border shall be unto Zidon.

If as her thou shalt be a strong Asse,
couching downe betweene two bur-
dens: And thou shalt see that reste is
good; and that the lande is pleasaunt,
and shalt bowe thy shoulder to beare,
and shalt be subiect ynto tribute.

on the Dan, thou shalt judge the people, Judg. 13. 14.
15. 16.
rethe as one of the tribes of Israell. Dan
Lyon thou shalt bee a Serpent by the waye,
om the an adder by the path, byting the
Lyon Horse heele, so that his rider shall
fall backward. Then Jacob foresee-
er shalyn in his minde the greate cala-
no B. ii. mistic

The Testament

minde that should betide his poste
cicie, comforting himselfe and re
lling in Gods promise, cried out
with heart and minde: O Lorde
haue waited for thy saluation.

John. 1. 21. *¶* Gad, an hoast of men shall ouer
come thee, but thou shalt ouercome
at the last.

Num. 33. *¶* And what shall I saye to Asen? his
bread shall be fatte, and hee shall haue
pleasures for a king.

Inde 45. *¶* Nepralim is a bimde sent for a pre
sent, giving goodly words.

The blessing of Joseph. *¶* Joseph is a flourishing bought by
increas of well side, the small boughes shall
flame vpon the wall.

¶ The Archer
shot againste him and hated him, but
his bowe was made stronge, and his
armes strengthened by the handes of
the almighty God of Iacob. Out of
him shall come an heardman a stone
in Israell. All these thinges shall come
from my fathers; God which hath

All things come of God *¶* helped thee, & blessed thee with ble
sings of the heauen, with blessings o
the deepe beneath, with blessings o
sithum *¶* to
breast

do. of Jacob. v. 10. 11.
poste meastes and wombe. The blessings
and re- (me) thy Father, that I giue thee,
ed oue stronger than the blessings that I
orderd of mine elders. Vntill the end of
the hilles of the worlde, they shall bee
all ouer thy head.

Beniamin shall rauen as a woolfe,
the morning hee shall deuoure the
aie, and at night deuidethe spoyle.
nd nowe when I shall bee gathered
my people, burie mee with my fa-
er in the caue that is in the fielde of

Ephron the Hethite, in the caue that
ght by in the field of Machpelath, which is
es shal before Mamre in the land of Canaan,
Archer which Abraham boughte with the

eld of Ephron the Hethite, for a pos-
and his son to burie in, whereas were bu-
ndes of Abraham and Sara his wife, and
Out of Isaac with Rebecca, and there I burie
a stone Lea. The field and the caue that is
ll come in, was bought of the Children
th bath Heth.

When Jacob had made an end
commanding all that he woulde
nges onto his sonnes, hauing liued one
breast

Not for the
holinesse of
the place,
but for me-
morie of
Gods pro-
misse.

The Testament of Iacob.

A token of a
good consci-
ence.

hundred fortie and seuen yeres he
plucked by his feet into the bedde,
and quietlie dyed. Then Joseph
falling vpon his fathers face, and
kissing him with teares, caused
him to bee embalmed by Physiti-
ons to the space of fortie dayes,
and mourned for him threescore
and ten dayes. Who departing
from Egypte into Canaan with
noble men of the land in Charets
and horsemen buried him in
the place which Jacob
had appointed.

FINIS.



ANNO DOMINI M DCC LXXVII
SCHOLARIS MAGISTER A. J. BURTON
SUSCEPTE ET IMPRIMITE. ET DEDICATE
ET PUBLICATE.

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¶ The Testament of Ruben,
made to his children at his death, con-
cerning the things that he had in his mind
by the suggestion of the spirke of
foreknowledge.



Beholde the pot, the beare, the bed,
doe note the strength, the lust
Of Ruben, and unconstant head,
who therefore was accurst.

ben.
, con-
mind
f

The Testament of Ruben.



His is the copie of Rubens testament concerning all the things which he gaue in charge to his childzen, before he died, in the hundredth and fift & twentith yeare of his life. Two yeares after the decease of Joseph, his children and childers childzen came to visit him in his sickenesse, and hee saide vnto them.

My childzen, I die, and goe the waie of my fathers. And seeing there his brethren Iuda, Gad and Aser, he saide vnto them. List me vp my brethren, that I mite tell you and my children the thinges that I haue hidden in my hart, for I am henceforth the drawing to my long home. Then Death is our long home. standing vp hee kissed them, and weeping saide. Hearken my brethren, and you my children giue eare to the word of your father Ruben, marke what I giue in charge to you: Behold I command you this daie before the God of heauen, that yee walke not in the ignorance of youthfulnesse and fornication, wherinto I overshot my selfe and defiled the bedde of my father Jacob. For I assure you that the Lord did therefor strike mee with a soze plague in my flanks. Gen,35

The Testament

• P^rayer and repen-
tance staieth Gods
wrath.

• The blessing and
p^rayer of a father to
God for his children
of what benefit.

In repentaunce the hart
is to be considered not
externall action.

The eight in-
strumentes
wherby man
worketh and
the effect of
them.

1. Life.

2. Seeing.
3. Hearing.

4. Smelling

space of seuen monethes, and ^a I
had perished if my father ^b Jacob
had not p^rayed to the Lord for
mee, because he was minded to
haue slaine mee. I was thirtie
yeares olde when I did this euill
in the sight of the Lord, and seuen
moneths was I sick to the death,
and with a free hart did I seauen
yeare penance before the Lord, I

drank no wine no^t strong drinke: no sle sh
came within my mouth: I tasted not any
fine bread: but I mourned for my sinne,
for it was great, and there shall none such
be doone in Israell. And now my sonnes
heare me, that I may shew you what I
saw concerning the seuen spirits of erroⁿ
in my repentaunce. Beliall giveth seuen
spirits against a man, which are the well-
springs of youshfull works, and seuen spi-
rits are given man in his creation, wher-
by all his works are doone. The first is the
spirit of life, wherewith is created his be-
ing. The second is the spirit of seeing, wher-
with commeth losing. The third the spi-
rit of hearing, wherewith commeth lea-
ning. The 4 is the spirit of smelling, wher-
with commeth delighte by drawinge in of

the

of Ruben.

the aire, and by bresting of it out againe. ^{5. Speech.}
The fift is the spirit of speach, wherewith
knowledge is made. The sixte is the spi-
rite of tasting wherof commeth the see-
ding vpon thinges that are to bee eaten
and drunke, and through them is ingende-
red strength, because the substance of
strength is in meate. The seuenth is the
spirit of seed and generation, wherewith
entreteth in through the lust of pleasure. <sup>7. Seed of
what proper-
tie</sup>

For this cause it is the last of creation,
and the fift of youth, because it is full of
ignorance, and ignorauice leadeth the
yonger sort as a blind boode ir. to the ditch
and as an ore to the stall. Among all these
is the eight spirit, whiche is of sleepe, with
whome is created the wasting awaie of
nature and the image of death. With
these spirits are mingled the spirittes of
error. Wherof the fift is the spirit of le-
cherie who lieth within in the nature and
senses of man. The second spirit vnsatia-
lencesse lieth in the bellie. The third spirit ^{3. Ennius.}
of strife lieth in the linner and in choller.
The fourth spirit is of brauerie and gal-
lantnesse, that the party may seeme comly-
ng, wheroy excelle. The fift the is the spirit of <sup>5. Pride of
what proper-
tie.</sup>
the ^{1. Lecherie.}
the ^{2. Gluttonie.}
the ^{3. Ennius.}
the ^{4. Brauerie.}
the <sup>5. Pride of
what proper-
tie.</sup>

The Testament

• Prayer and repen-
tance staleth Gods
wrath.

• The blessing and
prayer of a father to
God for his children
of what benefit.

In repentance the hart
is to be considered not
externall action.

The eight in-
strumentes
wherby man
worketh and
the effect of
them.

1. Life.

2. Seeing.

3. Hearing.

4. Smelling

space of seuen monethes, and ^a I
had perished if my father ^b Jacob
had not praied to the Lord for
me, because he was minded to
haue slaine me. I was thirtie
yeares olde when I did this euill
in the sight of the Lord, and seuen
moneths was I sick to the death,
and with a free hart did I seauen
yeare penance before the Lord, I
drank no wine nor strong drinke: no sle sh
came within my mouth: I tasted not any
fine bread: but I mourned for my sinne,
for it was great, and there shall none such
be done in Israell. And now my sonnes
heare me, that I may shew you what I
saw concerning the seuen spirits of error
in my repentance. Belial giueth seuen
spirits against a man, which are the well-
springs of youshfull works, and seuen spi-
rits are given man in his creation, wher-
by all his works are done. The first is the
spirit of life, wherwith is created his be-
ing. The second is the spirit of seeing, wher-
with commeth lusting. The third the spi-
rit of hearing, wherwith commeth lear-
ning. The 4 is the spirit of smelling, wher-
with commeth delighte by drawing in of

of Ruben.

the aire, and by bresting of it out againe. 5 Speech.
The fift is the spirit of speach, wherewith knowledge is made. The sixte is the spirit of tasting, whereof commith the seeing vpon things that are to bee eaten and drunke, and through them is engendered strength, because the substance of strength is in meate. The seuenth is the spirit of seed and generation, wherewith entreth in through the lust of pleasure. 6. Tasting. 7. Seed of what proper tie

For this cause it is the last of creation, and the fift of youth, because it is full of ignorance, and ignorance leadeth the yonger sort as a blind boode ir. to the ditch and as an ore to the stall. Among all these is the eight spirit, which is of sleepe, with whome is created the wasting awaie of nature and the snage of deathe. With these spirits are mingled the spirittes of erro. Whereof the fift is the spirit of lecherie who lieth within in the nature and senses of man. The second spirit vnsatia-Sleepe and of what pro-
perty. 8. Eight spi-
rits of error
and of what
propertie.

1 Lecherie. The third spirit vnsati-2 Gluttonie. The fourth spirit is of brauerie and gal-3 Enu-
er-
antnesse, that the party may seeme comly 4 Brauerie. 5 Pride of
what proper
tie.
eth leareng, wher-
yng, wher-
yng in onyside, whch moueth a man to minde o-
uer

The Testament

6. Takneglo-
rie in what
it consisteth.

7. Unrighte-
ousnesse.

8. Wicked ig-
norance.

9. Discommo-
dities of
ignorance

10. Ringlevers
to fornication.

11. A greedy
srie.

12. Close com-
pany with
women

13. Rustie
questions.

uer great things, or to shinke well of him selfe. The sixt is the spirit of lieng or vain gloriousnesse in boasting a mannes selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The seventh is the spirite of vnrighteousnesse which stirreth vp the affections that a man shoulde performe the lustfull pleasures of his heart. For vnrighteousnes worketh with all the other spirits, by taking guile vnto him. Unto all these spirits is matched the eight spirite, which is the spirite of sleepe or sluggishnesse, in error and imagination, and so the soules of yong folks perishe, because their mindes are darke ned and hidden from the truth, and understand not the law of the Lord, neither obey the doctrine of their fathers as besett to me in my youth. But now my childdren loue the truthe, and that shall preserue you. Hearken to your father Ruben, and lette not your eies i runne gasing after Wommen, neither bee yee 2 alone with a Wom man that is married, neither doe ye looke about 3 what women are a dooing. For if I had not seen Willa bashing of hir selfe in a secret place, I hadde not fallen into that great wickednes. But my mind ranne

so vpon the naked woman, that it suffered me not to sleepe till I had committed abomination. For while my father Iacob was awaie at his Father Isaackes, and I in Gader hard by Ephrata, a house of Bethleem, Billa fell 4 dronken, and as she late a sleep vncouered in her chamber, I went in so, and seeing her nakednesse, wrought wickednes with her: and leauing her a sleep went my wate. By and by an angell of God bewrayed my wickednesse to my father Jacob, whos comming home mourned for mee, and touched not Billa any more. Therefore looke not vpon the beautie of women, neither muse you vpon their dwinges, but walke ye with a sinngle heart in the feare of the Lorde God, busieng your selues about some worke, and keeping your selues occupied either in learning, or about your flockes, vntill such time as God give you such wines as bee lisseth, least you doe suffer as I haue. I durst not looke my father in the face to his dierg date, nor speake to anie. For my brethren shame. My conscience hit selfe stith me euern yet still for my sinne. But then into my father comforted mee, and prated for me to come unto the Lorde, that his wrath might passe

4. Drunken
nesse.
Nothing so
secretly done
but it shal be
open.
A godlie ca
uetat.

Labour a
preseruation
from forni
cation.

A guilty con
science is a
great burde.

The Testament

passle awaite from me, as the Lorde him selfe shewed vnto mee. Therefore from that time forth, I was kept from sinning any more. And you my children likewise, keepe yee that I shall tell you, and you shall not sinne. For fornication is the destruction of the soule, seperating it from God, and making it to draw vnto idols, because it leadeth the minde and vnderstanding into error, and bringeth men to their 3 graue before their time. For whoredome hath vndone many men.

And although a man bee antient or noble, yet doth it shame him & make him a laughing stock both before Beliall, and the sonnes of men. But Joseph because he kept himselfe from all women, and cleansed his thoughts from all fornication, found favour both before the Lorde and men. The Egyptian woman did muche to him by entyng the helpe of witches, and by offering him slaberslawces: but the purpose of his mind admitted no noisome desite. For this cause the God of our fathers deliuered him from all death both seene and vniu-seen. For if fornication ouer rule not your minde, neither shall Beliall prevail no agaist you, women are hurtfull thinges.

The fruit of
fornication.
1 Destructio
of the soule.
2 Idolatry.
3 Shortnes
of life.
4 Ignominio
us shame.

Josephs cha
sitle rewar
ded.

of Ruben.

Reff. 1
e him my sonnes, because that then they want
from power and strength against a man, they
inning worke guilesfullie to draw him to them by
ewise, traines: and whom they cannot overuach
nd you in strength, him they ouercome by deceit.
is the For the angell of the Lorde whiche taughte
ting it me, tould me of them, that they bee over-
vnto 2 maistred by the spirit of fornication more
de and then men bee, and that they bee ever prac-
ringeth rising in their harts against men, first ma-
r time, sing their mindes to erre by decking of
y men themselves, then shedding their poysone in
2 noble to them by sight, and finallie catchinge
a laugh hem prisoners by their doings: for a wo-
the son man is not able to inforce a man. There
ept him fore my sons sic fornication, charge your
nsed his wifes and daughters that they trim not
ound sa their heads, and will them to chasten their
en. The oaks, for euerie woman that dealeth de-
o him bheitfully in these things, is reserved to the
offring punishment of the world to come. For by
ose of biech meanes were the watchers deceipted
ce. Forsoore the flood: as soone as they saw them
ers deliu they fel in loue one with another, and con-
e and vniued a working in their mindes, and con-
not yourned themselves into the shape of men
preuald appeared to them in their compa-
l thingong with their husband s: and the woman
m
by

Properties
of unchaste
women.

A note for ga-
rish attire &
watch looks

In example
of this mis-
chief.
Genel.6.

The Testament

Teachers
Infectious
companie
corrupteth
the mind.

Envie accom-
panieth for-
nication,
shame follow-
eth.

Gen. 49

He prophes-
eth of Christ

by conceyning the desire of them in the imagination of their minde, brought forth Giances. For the watches appeared to them of heighth vnto heauen. Therefore, keepe your selues from fornication, and if ye intend to haue a cleane minde, keepe your senses from all women, and forbide them likewise the companie of men, that they may haue also cleane mindes. For although continuall companyngs do not alwaies worke wickednesse, yet breedeth they incurable stings to them, and to haue everlasting shame before Bellall, because that fornication hath neither understanding nor godlinesse in it, and all enuiousnes dwelleth in the desire thereof, and for that cause shall yee envie the children of Lewie, and seeke to be exalted aboue them but ye shall not be able to compasse it: for god will avenge them, and you shall die dangerous death: for vnto Lewie & Iude hath the Lord giuen the soueraigntie an vnto me and Dan, and Joseph, hath he granted to be princes with them. Wherefore I charge you, heare Lewie: for he shall know the law of the Lord, and deale for judgement, and offer sacrifices, for all Irael, till the full time of Christ, the chie p[re]s

of Ruben.

the s^t piess, because the Lord hath spoken it. I charge you by the God of heaven, that e. <sup>Faithfull
dealing with
neighbores,</sup> you doe deale faithfullie with his
neighboor, and sticke unto Levie in hum-
, and is plenesse of hart, that ye may receive bles-
kepe sing at his mouth, for he shall blesse Israel Genes, 49
n^o bidden and Iuda, God hath chosen Iuda to be the
n, that sing of all people, wherefore worship you
s. For his seede, for he shall die for you in battels
do not both visible and invisible, and shall raigne
breede ouer you world without end.

Ruben having giuen his chldzen the
mesaide charge, and blessed them, died:
then they put him in a cofine, and caried
him out of Egyp, buried him at He-
bron, in the double caue where
his fathers slept.

(. .)

F I N I S.

C. i.

The

¶ The Testament of Symeon
made to his children at his death,
concerning Enuie.



The hart in womans mouth, the face,
the sword, the wolfe, the cap:
All these paint out the eniuious race,
that run to their mishap.

The Testament of Symeon.

He copie of Symeons wordes which he spake vnto his sonnes at his death, in the hundred and twentith year of his life, in the which Ioseph died. For they came to visite him vpon his death bed: and he sitting vp, kistid hem sateng.

Hearken my chldren, heare me your ther Symeon, what soever I haue in my heart. I am my father Jacobs second son, to my mother Lea named me Simeon, cause the Lord heard her p[re]aier, I bee Genes, 39
me verie myghtie, I went throughe with y doings, and was not afraide of anie wardines of whom it is. Genes, 37
ing. For my hart was stout, my minde imoneable, and my stomach discourage
le: for hardinesse is giuen of the highest to mennes soules and bodies. In those
ies I enuted Ioseph, because my father
ued him, I hardened my heart againste
n to kill him, because the prince of er-
or sending forth the spirite of enuite, so
nded my minde that I coulde not take
de to spare my father Jacob. But his
od, the god of his fathers, sending his
gel, did r[es]t him out of my handes. For
all I went into Sychem, to carie tarte
dispolish.

The Testament

for our flockes, and Ruben into Dothan
where all our necessaries were lasde vp in
store: our brother Juda sold him vnto the
Ismaelites, and therfore when my brother
was come againe, he was forie, for he in-
tended to haue conuained him safe againe
to our father. But I was angrie with Ju-
da, for letting him goe allue, and bare him
grudge sive moneths after: howbeit God
letted me, and restrained the working of
my handes, for my right hande was halfe
withered vp for seven daies togither. Then
did I perceve (my sonnes) that that be-
fell me for Josephs sake, wherbypon I re-
pented sone after, and besought the Lorde
to restore my hand, and I woulde abstain
from all rancor, enuie, and follie. For I
knew I had conceuied a wicked thought
against the Lorde, and against my father
Jacob, for my brother Josephs sake whom
I enuied.

Now therefore my chldren keepe your
selues from the spirits of errore and enuie.
For enuie ouerruleth the minde of enu-
ie manne, suffering^b him not to eate, or
drinke in rest, or to doo any god thing, and
is alwaies eggynge him to slaye the partie
whom hee enuieith, and pining,^d alwaies at

Enuie de-
scribed.

^a Blindeith
the mind.

^b Hindereith
sustenance

^c Drowoketh
murder.

^d pining at

his

of Symeon.

his prosperitie. Twoe yeares togither I meus pros-
peritie.
punished my soule with fasting in the fear
of the Lord. For I knew that the waite to
deliuer me from enuite, was the feare of
the Lord. If a man flie vnto the Lord, the
wicked spirite flæst from him, so as his
minde becommeth meeke, and of spitesfull
he becommeth pitifull, bearing no grudge
towards such as loue him, and so his enuy
ceaseth. And because my father salwe mes
sad, he asked me the cause of it. To whome
I lied, saieng, I haue a paine in my sto-
mache: for I was sorriest of all my bro-
thers, for that I had beene the cause of Jo-
sephes selling into Egypte. And when I
came into Egypt, and was put in ward by
him as a spie: Then perceiued I, that I
was iustlie punished, and I was not sorie
for it. But Joseph being a god man, and
having Gods spirit in him, and being full
of pitie and mercie, minded not to do me
any harme, but loued me as well as the re-
ste of my brethren. Therefore my chil-
dren, keepe your selues from all spite and
enuite, and walke in singlenesse of minde,
and godly conscientie, after the example of
your fathers brother, that God maie giue
you grace, glorie, and blessednesse, vpon

Gen,42

Joseph mer-
ciful to his
brethren.

Gen,50

C.iii your

The Testament

A sure token of good nature. your heads, as you see in him. Of all the dates of his life, he did never caste vs in the teeth with it, but loued vs as his owne soule, and more then his owne children, honouring vs, and giving vs riches, catell, and corne abundantlie. You therefore

Properties of enuite. loue ye one another with a god heart, and putte from you the spirit of Enuite: for it maketh a mannes soule to grow sauage, marreth his bodie, breueth wrath and warre in his thoughts, setteth his bloud on fire, driveth him out of his wits, and sufferech not reason to bear anie swaie or rule. Moreouer, it taketh awaie his sleepe, disquieteth his minde, and maketh his bodie to tremble: for eu'en in sleepe some spise of imagined malice gnateth him, cumbring his soule with Spiri-
rites of mischiesse, making his bodie ghastlie, and his minde affrighted with troule, and appéaring vnto men, as it were with a pernicious spirite, and pouring out of poison. Therefore was Joseph faire of face, beautifull and comelie to beholde, because no wicked thing dwelt in him, for he had a countenance cleere from combe-
rance of minde. And now my children let your harts be meeke before the Lorde, and walke

Genes, 39
A token of a quiet mind

of Symeon.

Walke right before man: so shall yee finde
fauor both with God and man: and beware
that ye fall not to whordome. For whore-
dome is the mother of all naughtinesse, se-
parating a man from God, & sending him ^{Effects of} whordome. ^{Gen. 49}
to Belial. For I haue seene in Enocks
writings, that you and your children shall
be corrupted with whordome, and do Le-
nie wrong by the sword. But they shal not
preuaile against Leuite, because hee shall
fight the Lords battels, and take al your
tents, and verie fewe shall be deuised in
Leuite and Juda, for he shall be your Cap-
taine, and my father Jacob prophested in
his blessings. Behold, I tell you all these
thinges aforehande, that I maie be cleare
from the sinne of your soules. Now if you
put from you all enuiousnesse, and all stiff-
neckednesse, all my bones shall florish as
a rose in Israell, and my flesh as a lilly in
Jacob, and my fauor shall be as the sent of
Libanus, & my holy ones shal be multipli-
ed as the Cedars for ever, & their boughes
shall spreade out in lengthe for euermore.
Then shall the seade of Chanaan perse-
together, with all the remnant of Ama-
lecke. All the Capadocians shall perish
and all the Heshians shall bee destroyed.

C.issi Then

Parents
teaching not
their childre
are guiltie.
Commodi-
ties of con-
cord.

^{Exod. 17}

The Testament

Then shall the lande of Cham fasse, and all the people goe to wrecke. Then shall al the Earth rest from trouble, and all men vnder Heauen from war. Then shall Heim be glorified, when the great Lorde God of Israell appeareth vpon earth as a man, to sau Adam in him. Then shall the spirates of errorre be froden vnderfoot, and men shall raign ouer hurtfull fiends: then shall I arise againe in soye, and blesse the highest in his wonderfull works: for God taking a bodie vpon him, and eatyngh with men, shall sau men. And now my children obey Leuie, and you shall be deliuered by Iuda: and aduance not your selues abone these two tribes, for of them two shall the sauing healthe of God spring vnto vs. For the Lord shall set vp of Leuie the prince of priestes, and of Iuda the king of kinges, God and man. So shall he sau all the gentiles, and the offspring of Israell. For these things sakes I charge you to commande your children, to keepe these things throught all their generations,

And Simeon making an ende of these his satenges and commandements, to his chyldren, slept with his fathers, when as he was of the age of a hundred and twentie yeares,

Ioh n.1

The fruit of
obedience.

Genel.49

A note for
Parents.

of Symeon.

yeares. And then they laid him in a cofin of wood that rotteth not, that they might carrie his bones againe into Hebron, & they conueied him priuile in the warre of the Egyptians. For the Egyptians kept the bones of Joseph in the kings treasury. For their inchanter tolde them, that whensoeuer Josephes bones were carried awaie, there should be such a plague of misse and darknesse among the Egyptians, as one brother should not know another. no not euen by torchlight. And Symeons children bewailed their father according to the law of mourning, and continued in Egypt till the date of their departing thence vnder the h.wo of Moses.



The

The Testamente of Leuy,
made to his children at his death,
concerning priesthood.



*Fly sin, be iust, rage not, giue light,
Ye preachers of Gods word:
For what thing else shewth sun & moon
Dame Venus, Wolfe and sword?*

The Testament of Leuie.



He Copie of Leutes
wordes, namele whiche
hee spake to his children
concerning al the things
whiche they shoulde do, and
whiche shoulde happen to
them, vnto the date of iudgement. Hee
was in wealth when hee called them vnto
him, for he knew before when hee shoulde
die. So when they were come togither hee
said vnto them.

I Levy was bred and boorne in Carram
and afterward came with my father into
Schem. I was at that time but yonge, a
bout xx yeares old when I helped my bro-
ther Simeon to reuenge our sister Dina
against Hemor. Now as we were feeding
of our flockes in Abelmaul, the spirite of
the vnderstanding of the Lord came vpon
me, and I saw all men vndermining their
owne wates, & how vnrighteousnesse had
builded hir selfe fortresse, and wickednes
sat vpon the towers thereof. And I was so
rie for mankind, & besought the lord to save One of a
them. Then fell shere a sleepe vpon me and the Passyn
I saw a very hie mountaine: It was the of Leuite.
mountayne of Aspis in Abelmaul. And The vision
 beholde, the heauens opened, and the an-
gell

The Testament

Chap.

Chap.

gellof God said vnto me: Lewie, come hither: and I went from the first heauen to the second, and there saw the water hanging betwene the one and the other. And I saw the third heuen much brighter then them both: for the height thereof was infinite. And I said to the angell, what meaneth this? And the angell answered mee, maruell not at these things, for thou shalt see fourre heauens yet brighter, & without comparison when thou comest vp to them. For thou shalt stande by the Lord, and bee his minister, and vnter his secretes vnto men, and preach of the deliuerer of Israell which is to come. By thee and by Iuda the Lord will appere to men, to saue all mankinde in them. Thy life shall depend vpon the Lord, by him shalt thou haue thy fields vineyards, fruities, golde, and siluer. Therfore hearken as touching the seauen heauens. The lowest is most lowring, because it is nerest to al the unrighteousnes of men. The second, hath fire, snowe, and ice, prepared by the Lords appointment, against the daye of Gods rightfull iudgement. In it are al the spirits of vengeance for the punishing of the wicked. In the third are the powers of hostes ordened against

of Lucy.

gainst the daye of iudgement, to take bē-
gaine vpon the spirits of errore and Be-
liall. In the fourth aboue these, are the
saintes, for in the higher places dwelleth 4
great glorie in the holie of al holies aboue
all holinesse. In the next vnto this are the 5
angels that do seruice in Gods presence,
and seeke his fauour in all the ignorances
of the righteous. They offer vnto the Lord
the sweet fauour of a reasonable seruice, a
sacrifice without bloud. In the other that 6
is vnder this, are the aungels that bring
answers from the angels in Gods pre-
sence. In that whiche is aboue it, are the 7
thrones and potestates, wherein is conti-
nuall offering vp of Hymnes vnto God.
Wherefore whensoeuer the Lord looketh vp
on vs, all of vs are moued, yea and euen
heauen, earth, and the bottomlesse deepe
are moued at the sight of his greatnessse,
but the children of men being iuitiles, shall
sinne and prouoke the highest vnto wrath.
Now therefore vnderstand that the Lorde
will execute iudgement vpon the children
of men. Because that men will still con-
tinue in vnbelief and vnrightheousnesse,
euen when the stones shal cleave asunder,
the Sunne be darkned, the waters dried
vp,

The Testament

up, the fire quake, and all creatures be trou-
bled at the fainting of the invisible Spi-
rits, and the spoiling of hell in the passi-
on of the highest: therefore shall they bee
condemned to punishment. The hyghest
then hath heard thy prayer, to separat thee
from vnrigheteousnesse, and to make thee
his sonne and seruant, and a minister in
his presence, a lanterne of knowledge to
lighten Jacob throughly, and to bee as a
date sunne among the children of Israell,
and vnto thee and thy seed shall the power
of blessing be giuen, till God visite all na-
tions in the bowelles of the mercie of his
Sonnes for euer. Neverthelesse thy sonnes
shall late their hands vpon him to crucifie
him, and for this cause is wisedome and
understanding giuen vnto thee, to give
thy children knowledge of him, because
that if they blesse him, they shall be blessed,
and they that curse him shall perish in his
sight. And the Angell opened me the gates
of Heauen, and I saue the holie temple,
and the highest sitting on the Throne of
glorie, and hee saide to me: Leue, I haue
giuen thee the blessings of the priesthood,
till I come my selfe to dwell in the mids
of Israell. Then the angell brought me
downe

A minister
what he
should bee: of
himselfe not
righteous.
Math. 5
End of the
priesthood
prophesied.
Christ his
gallion pro-
phesied.

Chap.

of Leuy.

downe to the earth, and gaue me a shielde
and a sworde, sateng : execute vengeance
in Sichem for Dina, and I will bee with
thee, for God hath sent mee. And at that Gen,34
time I sune the Sonnes of Hemor, as it
is written in the tables of Heauen. And
I said vnto him, Lord I prate thee tell mee
thy name that I maie call vpon thee in
the time of my trouble. And he answered,
I am an angell which excuseth Israell, Christ our
redeemer.
that he might not be stricken for euer, be
cause all wicked spriates lie in waite for
him. Afterward being waked as it were
out of sleepe, I blessed the most highest, &
the angell that excuseth the offspring of Is-
raell, and all righteous men. And when I
came to my father, I founde an Aspe of
brasse, where vpon the hill took the name
of Aspis, which is hard by Gebat on the
right side of Abyla. And I laid vp these sai-
engs in my hart, and I counselled my fa-
ther and my brother Ruben to perswade
the sonnes of Hemor to be circumcised, be-
cause I was zelouslie grieved for the abho-
mination whiche they had wrought in Isra-
el. For first of all I killed Sichem, and
then Symeon killed Hemor, and after vs
came our brethren, whiche smote the Cittie
with

The zeale of
a Minister.
Gen,34

The Testament

Gen. 34

with the edge of the sword. When my fa-
ther hearde of it he was angrie, because
they had received circumcision, and were
killed afterwarde, and therefore hee dealt
otherwise with vs in blessing. For we sin-
ned in doing it against his will, and he fel-
liche the same daie. But I knew than the
Lord intended euill to the Sichemites, be-
cause they had heretofore purposed to haue
done the like vnto Sara, as they did vnto
our sister Dina : but God letted them.
And they persecuted our father Abraham
(as then a stranger, and caried awaie his
cattell, and furthermore did beate Ieblas-
berie soze, who was borne in his house. Af-
ter the same manner dealt they with all
other strangers, taking away their wifes
from them by force, and drivning the men
themselves out of their contrie. For which
cause the wrath of the lord came vpon them
in the end. And I saide to my father : Sir
be not offended, for GOD will bring the
Chanaanites to nothing before thee, and
glue their land vnto thee, & vnto thy hollie
one after thee. For from henceforth Sichem
shall be called the citie of sooles, because
that as men doe scorne sooles, so haue we
scorneed them for their working of sooles in
Israell.

Gen. 49

The mak-
er not the
doing reba-
ked.

The sinne of
the Siche-
mites.

Raped Dina

Persecuted
strangers.

Genes. 12

Mauished
their wifes.

of Lewie.

Israel in taking awaite our sister so to de
file her. Then came we into Bethell, and Gen,35
there when I had sacrificed thre score and
ten daies together, I saw the thing again, <sup>The min-
sterie descre-
bed.</sup> as I had seene it before. And I saw seven
menne in white rayment, safeng vnto me:
Uppe, put on the Stole of p[ri]esthood, the
crown of rightcousnesse, the Reasonall ^{Exod,28}
of vnderstanding, the Robe of truth, the ^{Leuit,8}
Breastplate of faith, the Mitre of holines,
and the Ephod of Prophesie. And so every
of them bringing something vnto him, did
put them vpon me, saing: Be thou hens
forth the Lordes p[ri]est, thou and thy seide
soe evermore. The firste of them annoi-
ted me with holie Oile, and gaue mee the
scepter of iudgement. The seconde washed
me with cleare water, and fedde me with
bread and wine, that is to witte with the
most holie of holies, and cloathed me with
a gloriouse robe downe to the ground. The
third did put vpon me a Silken garment
like vnto an Ephod. The fourth girded
me with a girdle like vnts purple. The
fift gaue vnto me an Olive bough, vertie
full of satnesse. The sixt did set the Mitre
of p[ri]esthood vpon my head. The seventh
filled my handes with incense, to the in-

The Testament

tent I should execute the office of a priest unto the Lord. And he saide unto me, Leue, unto thre principall thinges is thy seede appointed of God, namelie to bee a signe of the glorious Lord that is to come, and he that believeth shall be the first. The great lotte shall not fall vpon him, the second shall be in priesthood, and the thirde shall haue a new name, because a kinge shall rise vp in Iuda, and renew my priesthood, according vnto the figure of the Gentiles, among al nations. But the comming of him is vnutterable, as who shall be the prophet of the highest, borne of the seed of our Father Abraham. All the pleasant thinges of Israell shall be given vnto thee and to thy seede, and you shall eate all that is faire to see to, and thy seede shall distribute the Lordes Table, and of them shall bee high Priesses, Judges, and Scribes: for in their mouth shall the holte thinges be kept. When I awoke, I perceived that this vision was like the other, and I laide it vp in mine hart, and shewed it not vnto any man living vpon the earth. The first two daies I and Iuda went to our grard father Isaac, and he blessed me according to all the sayengs of the visions that I had seene,

The three
Blessings of
the familie
of Iesse.

Christ pro-
phesied.

A distin-
ting exclu-
sively the sole
receiving of
the sacrament

of Ley.

seen, but he would not goe with vs vnto
Bethel. But when we came to Bethel, my
father Jacob sawe in a vision concerning
mee, that I shold bee their p̄t̄est before
the Lorde. And he arose in the morning,
and tithed all thinges to the Lorde by me.
Then came we to Hebron to dwelle there,
and by and by Isaac called me to expound
the law of the Lorde, according as Gods Exod, 29
angell had shewed it to me, and he taught Leuit, 1, 5, 3
mee the lawe of priesthooce, Sacrifices,
Barnt offeringes, Firstlings, Free will
offeringes, and offerings for health. Eue-
rie day he taught mee vnderstanding and
called vpon me continually before the lord
sateng: my sonne, ḡne no eare to the spy-
rite of fornication, for he will follow thee
and desile the holie thinges by thy seede.
Therefore take thee a wife in thy youth, Leuit, 21
suche an one as hath not anie blemish nor
uncleamenesse, nor is of the kindred of the he must
Allophites, nor of the Gentiles. And before come with a
thou enter into the holies, wash, and like-
wise ere thou sacrificest, and also when thou pure mind
hast done, offer vnto the Lorde the fruictes to execute
of the tweleue trees that are euer green, as his office.
my father Abraham taught me to do: and
the fruit of al cleane beastes, and of cleane
Levit, 1, 2, 3, 4

D.ii foules

The Testament

foules offer shou in sacrifice. Likewise offer vp the first borne of all thinges, and the firste frutes of the vine, and sprinkle all thy sacrifices with salt. Now therefore my Sonnes, keepe ye all the shings that I command you: for whatsoeuer I haue heard of my Fathers, that haue I tolde vnto you. I am cleare from all the wickednesse and sinne which you shall commit to the ende of the world. Ye shall worke wickednes against the Sauour of the world, and ye shall seduce Israell, stirring vppe much euill against him from the Lord, and dealing wickedlie with him, so that Hierusalem shall not continue, by reason of your naughtinesse. The Velle of the temple shall be rent in sunder, to discouer your souleuenesse, and ye shall be scattered as prisoners among the heathen, and bee shamed, cursed, and troden vnder sorte. Neuerthelesse the house which the Lord shall choose, shall be called Hierusalem, as the booke of Enoch the righteous conteth. Therefore when I was twentie and eighti yeres old, I tooke a wife whose name was Melcha, and she conceiued and bare me a sonne, and calked his name Gershon because we wer but strangers in our land.

A comfort
for godly
parents.

Prophesie of
the destrucci-
on of Israell.
The realme
plagued,
whose minis-
terie is wic-
ker.

Gene. 3:6
Levit his
progenie.

of Leui.

For Gershon signified banishment. Now I knew of him that he shoulde not bee of the chiese degree. The second was Caath, who was borne the fiftie and thirtith yere. I saw a vision Eastward, how al the congregations stood vp alofte, and therefore I called his name Caath, which signifieth the beginning of greatnessse and learning. The thirde was Merari, who was born in the fiftie and fiftith yere of my life: And because his mother was hardlie delivred of him, she called him Merari, which is as much to saie as my bitternes. And in the thre score and fourth yere of my life, was my daughter Jochebed borne in Egypt: and so was I honourable among my brethren. Also my sonne Gershon tooke him a wife, which bare him Lsbny and Schim. The sons of Caath were Amiram, Pshuar, Hebron, and Uziel: and the Sonnes of Merari were Mahali and Mushi. In the fourre score and fourteenth year of my life, Amiram tooke unto wife my daughter Jochebed, because that hee and shee were borne both on one day. I was eight yeaure old, wher I entered into the lande of Chanaan, and eighteen yeaure olde when I en-
Lexie made
priest at 18.
tered the office of priesthooде. At eighte yeaures,

D.111.

and

The Testament

Warred at and twentie yeares I took a wife, and at
fourtie yeares olde I entered into Egypt,
and beholde, ye be nowe my childzens chil-
dren in the third generation. Joseph died
in the hundred and tenth yeare. And now
my Childzen, I warne you feare the Lord
your God with all your heart, and walke
plainelie in all thinges, according to his
lawe. Moreouer, bring vp your childzen
in learning, that they maie haue vnder-
standing by reading the lawe of GOD,
without ceassing all their life longe. For
whosoever knoweth Gods lawe, shall bee
honoured, and goe wheresoeuer he will, he
shall bee no stranger: also hee shall haue
more friends than his forefathers had, and
manie shall be glad to serue him, and to
heare the law at his mouth. My Sonnes,
deale rightfullie vpon earth, that you may
 finde heauen, and sowe good thinges in
your mindes, that you maie finde them in
your life. For if ye sow euill thinges, yee
shall finde and reape all manner of com-
biance and trouble. Get ye wisedome in
the feare of GOD: for if captiuitie come,
and citties and Countries bee destroied:
golde and siluer and all possessions perish,
but none canne take away the wise mans

Anote for
parents

Blessings of
the learned
minister.

Wisedome &
prentions
tewe II

wise

of Lenin.

Wisedome, saue onlie the blindnesse of vii. Wisedome.
godlinesse and sinne. For his wisedome
shall become a shield to him among his e. Comodities
nemies, and make a strange countreis to
be as his owne home, and cause him to
find fr iend shyp in the middest of his foes.

If he teach and do such thinges, he shall sit
with kinges, as didde our brother Joseph.

And truelie my chyzen, I knowe by the writings of Enoch, that in the end ye shal doe wickedlie, lateng your hardes moste spitefullite vpon the Lord, and throught you chyzen, shall bee confounded. Math. 24

youre brenzen than bee conuincido, and
made a scorning stocke to al nations. How
beit our Father Israell is cleare from the
wickednesse of the highe Prelates, which
shall late handes upon the Saviour of the
worlde. The heauen aboue the earth is
cleane, and you be the lightes of the heathen
as the Sunne and the Moone. What shall
all the heathen do, if you be ouerdarkned
with wickednesse, and bring cursednesse
upon your countrie folke, for whose sake
the light of the worlde is put into you, to
inlighten all men withall, this light of the
worlde shall you most wilfullie see, and
teach commandementes contrarie to the
righteousnes of God. Ye shall purloyn the
Ministers what they
are.

The Testament

The wicked
Priesthood
and their
imser-
cribed.
1. Sam. 2

A prophe-
sye of their de-
struction.

Lordes offerings, and filch awaile pieces of
it. Before ye doe your sacrifices vnto the
Lord, yee shall steale awaile the choisest
things, and eate them disdainfullie with
Harlots, teaching Commandementes of
coneturstaesse. Ye shall defile maried wo-
men, and enforce maidens in Hierusalem,
you shall match your selues with whores
and harlottes, you shal take the daughters
of the heathen vnto wife, purifyeng them
with unrighteous purifying, and your
mingling shall be like vnto Sodome and
Gomorha, and yee shall bee swolne with
wickednesse in the Priesthode, insomuch
that you shall most disdainfullie, and spite
fullie laugh the holie things to scorne, not
onelie vaunting and boasting your selues
against menuie, but also being puffed and
swolne vppre with pride against the com-
mandementes of God. For this cause shall
the temple whiche the Lord shall haue cho-
sen, be vndoubtedly leste desolate in un-
cleannessse, and you your selues become
captives to all Nations, and bee loathed
and abhorred among them, and receive
endlesse shame and confusyon, through gods
rightfull judgement: and all that see you,
shall shanne you. And were it not for our
fathers

of Lenie.

Fathers Abraham, Isaac and Jacob: there shall not one of my seide, be left vpon earth. Furthermore, I know by the booke of ^{of Christes} Enoch, that you shall goe astrate by the ^{Mark the} spacc of thre score and ten wækes, and ^{right portra-} desfile the Priestshoode, statne the Sacrifi- ^{ture of the} cces, destroie the Law, despise the saiengs ^{shaueling} ^{generation.}
of the prophetes, frowardlie persecute ^{Christ and} righteous folke, hate the godlie, abhorre ^{his mebers.} the saienges of soothfast men, and call him Heretike that goeth about to renue the Lawe by the power of the highest: and in the ende ye shall kill hym out of hande, as you thinke, not knowing that he shall rise againe, and so shall ye receiue his innocent bloude wilfullie vpon your owne heads. For his sake shall your holie places be left desolate, whiche you shall haue des-
led, euен by vtter forswearing, and your dwelling shall not be cleane, but you shall be accursed among the heathen, & despaire shall bere you, till hee visite you againe, and mercifullie receiue you through faith and water. And for somuch as ye haue heard of the threescore and tenne wækes, ^{Ergo faith} heare yee also of the priestshoode. For in ^{and the holy} ^{Sho} uerie Jubileie shall be Priesthood. In the <sup>first iusti-
fie, and nas-</sup> first Jubiley the first anointed into the ^{priest} merits.

The Testament

Priesthood shall be great, and talk to god, as to his father, and his priesthood shall be full of the feare of the Lord, and in the daie of his gladnesse he shall rise uppe unto the saluation of the worlde. In the seconde Jubileie, the anointed shall be conceiued in the beaunitesse of the beloved son, and his priesthood shall bee honourable, and he shall be glorified amongst all menne.

3 The third priest shall be taken uppe in sorrowe, and the fourth shal be in griefe, because the multitude of iniquities shall bee laid upon him, and throughout all Israel everie man shal hate his neighbor. The fifth shall be helde fasse in darkenesse, and likewise the sixt and the seauenth. And in

7 the seauenth shall bee such abomination both before God and man, as I am not able to expresse, howbeit that the doers thereof shall not bee knowne. For this cause shall they be in captiuitie and corruption, and their land and substance shall bee destroyed: but in the fifth weeke they shall returne into their desolate countrey, and renewe the Lordes house. In the seauenth weeke, shall come Idolatrous priests, covetous warriours, unrighteous scribes, and filthie abusers of men, children, and beasts.

of Leue.

beasts. After that the Lord hath sent vng-
eance vpon them in the priesthood, then
will God raise vppe a newe Preste, vnto
whom all the Lordes worde shall bee ope-
ned: and he shall execute true iudgement
vpon earth vntane dates, and his Starre
shall arise in heauen. As a king shall bee
shed forth the light of knowledge in the
open sunneshine of the date, and hee shall
be magnisfed ouer all the worlde, and bee
receaued and shine as the summe vpon the
earth, and dñe a lwaie all darkenesse, and
there shall be peace vpon all the earth. In
his dates the heauens shall reioyce, the
earth shall be glad, the cloudes shall be me-
rie, the knowledge of the Lord shall bee
powred out vpon the earth as the waters
of the Seas, and the angels of glorie that
are in the Lordes presence shall reioyce in
him. The heauens shall be opened, and out
of the temple of glorie shal sanctification
come vpon him with the fathers voice, as
from Abraham the Father of Isaac, and
the glorie of the highest shall he spred out
vpon him, and the Spirite of understand-
ing and sanctification shal rest vpon him
whereof he shall giue abundantlie and
mghtilie to h^c children in truth soz euer-

Christ light-
ened the
world

Baptisme of
Christ pro-
phesied.

The Testament

No p[ri]est
hood shall
succee[n]d
Christ.
Priesthood
of Christ
how benefi-
cial.

Christ our
m[ay]ster,
Christ gi-
ven power
to his to
tread downe
spiritis.

more, and there shall none succede him from generation to generation, w[or]lde without end. In his p[ri]esthode all sin shal come to an end, and the b[ri]nghteous shall cease from their naughtinesse, but the righ teous shall rest in him, and he shall open the gates of Paradise, and staine the threat ning sworde against Adam, and feede the Lambes with the fruite of life, and the spi[ri]te of holinesse shall be in them. He shall binde vppc Bellall, and gine his owne chiloren power to treda downe hurtfull spiritis, and the Lorde shall rejoyce in his chiloren, and accept them as his beloved for euermore. Then shall Abraham, Isa ac, and Jacob be glad, and then shall I and all saintes rejoyce. Now my chiloren ye haue heard all. Therefore chuse vnto you either light or darkenesse, either the law of the Lor[d], or the workes of Bellall, and we answered our Father, saing: W[ee] will walke before the Lorde according to his law. And our father said, the Lor[d] is wit nesse, and his angels are witnesses, and I am a witnessse, and you your selues are witnessses of the wordes of my mouth: And when we had answered, we will bee wit nesses. Lewie rested with this charge ge pen

of Leuy:

uen unto his chldren.

And he strectched out his ferte, and was
put to his fathers, when hee hadde liued a
hundreth and seuen and thirtie yuars, and
they laide him in a coffin, and buried
him afterward in Hebron, be-

ides Abraham, Isaac
and Jacob.

(. .)

FINIS.



The

The Testamente of Iuda,
made to his children at his death,
concerning valiantnesse, co-
uetousnes & fornication.



*Lo here the blessed princelie state,
Of Iuda suffering not his mate:
The Scepter, Lion, Purse and Crown,
Betokens glorie and renoume.*

The Testament of Iuda,



He copie of all the say-
engs of Iuda, which he
spake vnto his childdren
at the time of his death,
when they were come to-
gether before him he said

vnto them.

I was my father's fourth sonne, and my
mother called me Iuda sateng: I thanke Iuda his ex-
hortation.
the lord for that he hath ginen me a fourth
sonne. I was swifte of feet and painful in The dutie of
my youthe, and obeyed my Father in all children.
thinges, and blessed my mother and my
mothers sisters. And when I came vnto
mans estate, my father Jacob prated ouer
me sayeng: thou shalt be a king and proh-
perous in all thinges. Behold, God gaue
me grace in all my workes both abroade,
and at home. Upon a time I saw a Hind,
and ran after her, and caught her, & made Valiantnes
good meate of her for my father. Also I
outran the Koes, and overtoke al thinges ²
that were in the fiedes, insomuch that I
caught a wilde Mare, and tamed her, I ³
plucked a Kidde out of the mouthe of a The māhood
Beare, and taking him by the pawe over-
threw him, and rente asunder all wilde
beastes that tourned vpon me, as if I had
beene

The Testament

4 been a dogge. I encountrid with a wilde
Boare, and ouerrunning him tare him in
5 peices. In Hebron a Walford Lion leapt
upon a dogge, and I catching him by the
taile, flung him awaie by and by, and hys
brast asunder. In the borders of Gare a
wilde bull was feeding in the fieldes, and
6 I toke him by the hornes, and swinged
him about, and finallie killed him. There
came two kinges of the Chananites ar-
7 med vpon our flocke, and mucche people
with them, and I alone running vnto the
flocke, crept to king Sur, and striking vp
his legs, ouerthrew him, and so slew him.
Also I killed another kinge named Cha-
8 phes, sitting on his horse, and so scattered
all their people. I ouertooke king Achor,
9 a Giant on horsebacke, shooting forward
and backwarde: and shrowding a ston of
threescore pound waight vpon his horse, I
ouerthrew him and killed him, and figh-
ting two houres with Achor, at length I
claued his shield, and maimed his feete, and
finallie slew him. As I was pulling of his
breastplate, behold eight of his friends ab-
sailed me, wherewpon I filled my handes
with stones, & flinging them at them with
a sling, slew four of them, and put the o-

ther

of Iuda.

ther foure to flight. Also our Father Jacob slue the Giant Beelisa king of all the kinges, who was mightie and huge, of the nature of twelue cubits. By reason wher of feare fell vpon them, and they left their fighting against vs. For this cause my father was carefull of me when I was in battaile with my brethren. He sawe in a vision concerning me, that the Angell of strength followed me euerie where, to the intent I should not be ouercome. The second handsel was a greater battell to vs then that which we had at Sichem, in so much that in fighting valiantlie with my Brethren, I chased a thousande men, and slue of them two hundred personnes, and sonre of their kinges, and following after them I scaled the walles of their cittie, and there slue two kinges more, and so we deliuered Hebron, and led them all away as prisoners. Then the next date we went to a strong walled, and vnapprochable citty called Areca, whiche threatened to kill vs. Therefore I and Gad went to the east side of the citty, and Ruben & Leuy vnto the West and Southside. They that stood vpon the wals, supposing there had bene no mo but Gad & I, did set fire vpon vs,

The valian-
nesse of Jas-
cob.

G while

The Testament

while in the meane time my brother that
late in stale, brake out vpon the other two
sides, and scaling the wall with ladders,
10 entred the cittie ere our enimies wist it, &
so we wone it by the swoorde, and set fire
upon the Tower, and burnte it vp with
such as were fled into it. As we returned,
the men of Thassie lay in waite for our
praye, and tooke it with our thilfren. But
we followed them to Thassie & slue them,
and burned the Cittie, spoyleyng all that
was in it. And whyle I was at the waters
11 of Cureba, we fell vpon the men of Jobel
that came against vs in battell, and slue
and spoiled both them and also their com-
plices, that came to their aide from Se-
lon, so as we gaue them no respite to re-
turne againe vpon vs. The fist daie after
there came men from Machir to fetchs
away our prisoners, whom we met in bat-
tel, notwithstanding that they wer a migh-
12 tie hoast, and slue them before they coulde
gette vp to the place that they came from.
And when we came to their Cittie, their
women tumbled downe stones vpon vs
from the toppe of the hill whereon their ci-
ty stood but: I and Simeon coasting to the
backside of the towne, got vnto the higher
places

of Iuda.

places, and destroied the whole towne. The
next day it was tolde vs that the cities of
two kinges came against vs with a huge
Hostie. I therefore and Dan seming our
selues to bee Amortheans and fellowes
with them, wente into their citie, and ta-
king the entrances in the deade time of
the night, did set the gates wide open to
our brethren that cam after vs, by means
whereof we destroied them and all that
they had and when we had sacked the citie
one did cast downe the three walles there-
of. Then went vs to Thamna, which was
the refuge of all the kinges for their war-
res. Wher being angrie for a hurt that
I tooke, I charged vpon those that stode
aboue me: but they threw downe stones
out of slinges vpon me, and shot arrowes
at mee, and had killed , mee but that my
brother Dan reskewed me. Therefore we
came running vpon them in a rage , and
put them all to flight , and they passing by
another waie, went and sued humblie vnto
my Father , who made a couenant
with them, so as we did them not any mo-
harme , but receaued them into leagus
with vs, and redelivered them all their pri-
soners. Then builded I Thamna, and my

C.ii. father

The Testament

father bulded Rambabel. Twenty years
olde was I when this warre was made,
and the Chanaanites were afraid of me,
and my brethren. I had much cattell, and
my cheefe heardsman was Ryan of Odel
lam, in whose company I sawe Bersa ^{is.}
of Odellam who made vs a feast, and with
much intrestance gaue me his daughter
Bethsue to wife, which brought me for the
Erre, Anna, and Sylon, of which three
God stue two childelesse. For Sylon li-
ued, of whom some of you be the children.
My father and we made eightene yeares
peace, with his brother Esan and his chil-
dren. When the eightene years were past
after our comming out of Mesopotamia,
in the fourtieth yeare of my life, Esaw
our fathers brother came vpon vs, with
a great strong host, and was slaine by
the Bowe of Jacob, and conuicted awaite
dead vnto mount Seir. We also follow-
ed vpon the children of Esaw, but his city
was verie strong with high walles, and
gates of yron and Brasse, so as we could
not enter into it, howbeit we did shutte
them vp within it, and besieged it. So we
when they shewed not themselves abroad
in twentie daies togither, I put my Hel-
met

of Iuda.

met vpon my heade, and in sight of them
all set vp a ladder, and shaleng the walles,
slue fourre of the ir noble men with a stome
of the weight of thre talentes. The nexte
daie Ruben and Gad went in and slew
thre score other. Then they offered peace,
and we by our Fathers advise, receaued
them into tribute. And they gaue vs twoe
hundred quarters of corne, ffe hundred
Bates of oile, and a thousand and ffe hun-
dred measures of wine, vntill wee wente
dowone into Egypt. After this my sonne
Her married Thamar of Mesopotamia,
the daughter of Aram. Nowe ^{Her and a}
man slaine
for not vsing
the benefice
of lawfule
marriage.
a verie wicked Impe, and doubted much
of Thamar, because shee was not of the
land of Chanaan. Therefore the angell of
the Lord slue him the third night after his
marriage, when he had not yet companied
with her, by reason of his mothers subile-
tie, and so died in his naughtinesse, for she
was loth that he shoulde haue had any chil-
dren by hir.

When Anan was mariageable, I gaue
Thamar unto him, and bee likewise of a
spite geocompanied not with her, notwithstanding
that he liued a ful yeare with her.
And when I shreatned him, then he com-

The Testament

painted with hir, but yet by his mothers commandement, he let his seed fall upon the ground, and so he also died in his wickednes. I minded to haue gauen hir unto Silon also, but my wife Bethsue would not suffer me. For she spited Thamar because she was not of the daughters of Canaan as hir selfe was: Now I knew that the offspring of Canaan was mischivous but yet did youthfull fancy blind my hart. And as I beheld hir pouring out wine, I was deceiuued with dzonkennesse, and fell in loue with hir.

Fornication
a fruit of
dzonkennesse.

Genes,38

An intolle-
rable custom
of the Amo-
rites.

Apparel,
beaut², and
wine, prono-
keth whose
dome.

Upon a time while I was away, she ma-
ried Silon to a woman of chanaan, which
her daed when I vnderstode, I cursed hir
in the bitternesse of my soule, and so she dy-
ed in the wickednesse of hir sonnes. A iwas
yeares after these thinges, as I wente to
sheare my sheepe, Thamar decking her
selfe like a Bride, sate her downe at the
gate of the citie. For it was the custom of
the Amorites, that their brids do set them-
selues forth at the gates of their cities, by
the space of seuen days together, to be abu-
sed by fornication; I therfore being dzon-
ken with the waters of Horeb, knew her
not by reason of wine, in so much that hir
beautie

• of Iuda.

beauty together with the attire in decking
of her selfe deceaved mee, and there vpon
turning aside vnto hir, I said, shal I come
in vnto thee? and she answered, what wilt
thou give mee? and I gaue hir my stasse, ^{fornication} is chargable
and my Girdle, and the Crowne of my
kingdome. Upon my companieng with
hir, she conceuued afterward, I not know
ing my selfe to haue ben the dower thereof
would haue put hir to death for it. But she
having kept my pledges in store, shamed
me with them, and when I had hearde my
owne words of hir insecrete, whiche I had
spoken to hir when I late with hir in my
drunkennesse, I could not put hir to death ^{happy are}
because it was of the Lordes doing, but ^{they that can}
I touched hir not anie more to my dieng ^{cease from} doing it.
date. For when I had done this abomi-
nation in Israell, least shee might worke
wiles with mee, I said I would fetch my
pledges againe of hir, but when I enqui-
red for hir, the towesmen saide there was
no bryde in their citie, beccause shee came
from another place, and had sit there but a
little whyle, and shee daerned that no man
knewe of my going in vnto hir. After-
warde we came into Egyp to Joseph, be-
cause of the dearth. Sir and fortie yeares

The Testament

old was I when we came hither, and thre
score and thirteen years haue I liued here.
And now my sonnes heare me your Fa
ther, in all thinges that I charge you with
all, and keepe you all my sautengs, in doing
all manner of righteousnesse before the
Lorde, and in obeying the commaunde
mentes of the Lorde God, and walke not

after your owne lustes, nor after the con
ceits of your owne mindes, in the pride of
your hartes, neither glorie in the workes
of the strength of your youth, because it is
sinfull in the sight of the Lorde. For in as
much as I gloried in my battailes, and
vpbraided my brother Ruben with Wilha

my fathers wife, because no face of ante
beautifull woman had yet deceived me,
therefore the spirit of sondnesse and forni
cation fell vpon me, so as I was ouerta
ken both in Bethsue the Chanaanite, and
in Thamar the wife of mine own sonnes.
And I saide vnto my Father in lawe, I
haue made my father priuy to the matter
and therefore I will take thy daughter to
my wife. Here vpon he shewed me an in
finite masse of gold in his daughters behalfe
(for he was a king) and decking her with
golde and pearle, willed her to poure out

wine

of Iuda.

wine to vs at the Supper. The beantie of the woman, and the wine together dazled mine eies, and voluptuousnes did so dark hen mine vnderstanding, that I fel in loue with her, and brake the commaundement of God, and of my fathers, and tooke her to wife. According to the intent of my heart, the Lorde pated me home for it: for I had no loue of the children that I had by her. Spewe therfore my children, be not dronken with Wine, for Wine turneth a mannes vnderstanding awaie from the truthe, and kindleth in him the fire of lust, leading his eies into erro:; insomuche as wine is a servant to the spiri: of lecherie, to further the feeding of the mind with voluptuousnesse, and so those twaine be-reaue a man of all power. For if a man drinck wine till he be drunken, he traineth his minde into the filthic thoughtss of lecherie, and kindleth the bodie to carnall copulation. And if desired occasion serue, sinne is wrought without shame. Suche a thing is wine my sonnes, for a drunken man is ashamed of nothing. Beholde, it made both me and Thamar do amisse, so as I blushed not at the multitude in the city but went aside vnto her in the sight of all

Childre that
marie with
out couenant
of parents
piagued.

Discommo-
dity of wine.
1. Blindeh
understan-
ding.

2. Seruante
of Lecherie

fruit of
drunkennes.
A drunken
man is sham-
esse.

Example.

The Testament

Who ought
to drinke
wine.

Properties
of a drunken
man is fil-
thy talke, &
wicked deed.
Discommo-
dities of
wheedome.

all men, and committed a great sinne in discouering the vncleane primitiues of my own sonnes. Through drinking of wine I was not ashamed to breaue Gods commandement in taking a woman of Chanaan to wife. Wherefore my sonnes, he that drinkeþ wine had need of discretion, & the discretion that every man ought to vse in drinking of wine is, that he be ashamed to ouerdrinke himselfe. For if he passe that bond, he forgoeth his understanding, and cleaueth to the spirit of errore, whiche causeth the drunken man to talke filthilite and to do wickedlie, and not to bee ashamed, but so boast of his lewdnes thinking it to be good. He that committeth whoredome is bereft of his libertie, and becommeth a bondslauie of lecherie, and cannot get out of it againe, after the same maner that I was made naked. For I gaue ouer my stasse, that is to say, the stase of my tribe; and my girdle, that is, my power: & my crowne, that is, the glorie of my kingdome. Holweit repenting these thinges, I forbare all wine and flesh vnto mine old age, and was vterlie vnaquainted with all mirth. And the angell of God shewed me that women shuld from time to time
over

of Iuda.

ouermaister all menne, as well kings as
caitnes, and beteaue great men of their
glorie. For the ponertie of a pore man is
a greater sense to him than is the strength
of a mightie man. Wherefore my children
keepe measure in drinking, for there are
in it foure noisome spirits, that is to wit :
of concupis-
cence, of hart burning, of let-
cherie, and of filthie gaine. If ye drinke
wine merelie in the feare of the Lord with
shamefastnes, ye shal liue. But if ye drinke
without regard of shame and fear of god,
then turneth it to drunkenesse, and dishon-
nestie stealeth in. And if ye drinke none at
all, then shall ye not sinne, neither in slan-
derous wordes, nor in quarrelling, nor in
railling, nor in breach of Gods comman-
dementes, neither shall ye perishe before
your time. For Wine discloseth the se-
cretes of God and man unto strangers,
like as I betrayed the secrets of GOD
and of my father Jacob to Bethsue the
Channanite, which God hath forbiidden
to bee disclosed. Also wine is a cause of
warre and sedition. Moreover, I charge
you my sonnes that you loue not monete,
ne look vpon the beautie of women, for mis-
tie & womanlie beauty made me to ouer-

Foure nos-
some spirits
follow drun-
kennes.

1 Concupis-
cence.

2 Hartbur-
ning.

3 Lecherie.

4 Couetous-
nesse.

Abstinence
from wine
what com-
modity it
hath.

1 It slande-
reth not

2 It quarel-
leth not nor
raileth.

3 It breketh
not the com-
mandementes.

4 It peri-
sheth not be-
fore the time

Chote

The Testament

Shote my seise in Bethsue the Chanaanit,
And I am sure that these twoe thinges,
Shall corrupt mine offsp̄ing and mar the
wise men of my linage, and hurt the king
dome of Juda, which God hath giuen me
for obeying my father, for I neuer rep̄i-
ned at my father Jacobs commandments
but did whatsoeuer he willed me. And A-
braham the father of my fathers blessed
mee to fighte for Israell, and so did Isaac
bless me likewise; and I knowe that the
kingdome shall stande by me, but I haue
read in the booke of Enoch the righteous,
that ye shall wōke wickednesse in the lat-
ter daies. Therefore my children kepe
your selues from letcherte and covetous-
nes, and give care unto your father Juda,
for those thinges withdraw men from gods
law, and blind the understanding of their
mindes, and teach them ¹ pride, neither
suffer they any man to shew mercy to his
neighbour; they bereave his soule of all
good thinges, and holde it downe in pains
and sorowes; also they disappoint him of
his rest and sleepe ² and consume his flesh.
Finallie, ³ they hinder Gods sacrifices,
neglect his blessings, disobete the spea-
king of his Prophete, and are offended

Obedience
to parents
how profita-
ble.

The discom-
modities of
conceit.

¹ Full of
pride.

² Mercilesse
³ Disquietes
the soule.

¹ Consumes
the bodie.

² Contemne
Gods holy
word.

at

at the worde of godlinesse : so these twoe
passions are contrarie to the command-
mentes of God. He that serueth them can
not obeye God , because they dazel mens
minds, and walk abroad as wel a nightes
as of daies. My children, coueteousnesse
leadeth men to idolatrie. For thorow
doting vpon monie; he calleth them gods
which are not, and compelleth the infected
partie to growe most vilelie out of kind.
For monies sake I lost my children, and
had not the penance of the fleshe, and the
humbling of my soule, & had not the pray-
ers of my Father Jacob beene. I had died
as now without children. But the God
of my fathers being mercifull, and full of
pitie and compassion, knew that I sinned
thorow ignorance. For the prince of errore
hadde blinded mee, and I ouershotte my
selfe as a fleshlie man, and beeing corrup-
ted with sinne, knewe not mine owne in-
firmite, but thought my selfe to be inuinc-
ible. Know ye therfore my sonnes, that
two spites do waite vpon a man : that wait vpon
is to witte, the sprite of truthe, and the
sprite of errore, and in the middest bee-
twene them is sette the sprite of vnder-
standing of the minde, whose propertie is
to

The con-
tous & lecho-
rous cannot
teare God
Idolatrie
the fruit of
couetousnesse.

Two spites
wait vpon
a man.

The Testament

so incline whiche wate it listeth. The shinges that belong both to truthe and vntruthe are written in the breast of man, & God knoweth enerlie wherof it is, and none of all mens workes can be hidden at any time from him, because all the primitiues and se-crets of mens heartes are written before the Lorde, and the spirite of truthe beareth witnesse of all thinges and accuseth all, and he that sinneth hath a burning in his heart, and cannot liste vppon his face to his iudge. And now my children, loue ye Le-
nie, that ye mate abide and eralt not your selves aboue him, least ys perishe. The Lorde hath giuen vnto me the kingdome, and vnto him the priesthode, and hath put the kingdome vnder the priesthode. Unto Leenie is giuen the priesthode, and vnto Iuda the kingdome, and God hath put the kingdome vnder the priesthode. Unto me hee hath giuen the thinges that are vpon the earth, and vnto him the thinges that are in heauen. As farre as the Heauen surmounteth the Earth, so farre doth the priesthode surmount the king-
dome that is vpon the earth. For the Lord hath chosen him aboue mee, to approch vnto him, and to eat of his table, and to take

* In respect
that heauenlie
thinges are
better then
earthlie, not
in external
rule and go-
vernment.
Ergo ^{pro}
^{divino}, the
Pope can
challenage no
earthly po-
wer.

* Not in po-
wer and rule
but in the ex-
cellencie of
the office ap-
pertaining
to God.

the

of Iuda.

the firstlings of the children of Israell, and thou shalt be as a sea to him. For like as in the sea both the righteous and unrighteous are in danger, and the one sort are caught prisoners, and the other sort are enriched: even so shall all kinde of men be hazarded in thee, some sinking in miserie, and other some floting in prosperitie. For in thee shall reign great whales which shall swallowe uppe men as fishes, and bring free mens sons and daughters into bondage. They shall take awaie mennes houses, landes, cattell, and monie by force, and wrongfullie they shall feed Rauens and other greedy foules with many folkes flesh, and they shall prosper and flourish in naughtinesse, and be exalted through covetousnesse, and there shall be false prophetes like storms, which shall persecute all righteous men. But the lord shall set them togither by the cares among themselves, and there shall be continuall warres in Israell, and my kingdom shall be knit vp in strangers, till the saviour of Israell come, even till the comming of the God of righteousnesse, that Jacob and all nations may rest in peace, and he shall maintain my kingdom in peace for ever.

For

Tirats and
wicked men
described &
prophesied.

Mutual das
cordis a
plague for
Tyrants.

Christ pro-
phesied.

The Testament

so incline whch waite it listeth. The thinges that belong both to truthe and vnruthe are written in the brest of man, & God knoweth enerie wht of it, and none of all mens workes can be hidden at any time from him, because all the primitiues and se-crets of mens heartes are written before the Lorde, and the sprite of truthe beareth witnessesse of all thinges and accuseth all, and he that sinneth hath a burning in his heart, and cannot liste vppre his face to his iudge. And now my children, loue ye Le-
nie, that ye mate abide and eralt not your selues aboue him, least ye perishe.

* In respect that heauenlie things are better then earthlie, noe in external rule and go-
vernment. Ergo ^{are} ~~divino~~, the Pope can chalenge no earthly po-
wer.

* Note in po-
wer and rule
but in the ex-
cellencie of
the office ap-
pertaining
to God.

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dome that is vpon the earth. For the Lor-
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the

of Iuda.

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For

Tirats and
wicked men
described &
prophesied.

Mutual dis-
cord is a
plague for
tyrants.

Christ pro-
phesied.

The Testament

Note this ye
thac seeke af-
ter Witches
for lo^g
goods
The misery
of Jerusalem

For the Lord hath sworne to me, that the
Kingdome of me and of my seide, shal ne-
ver faille world without ende. But I am
verie sorie my chldren, for the filthynesse
and trecherie, and idolatrie whiche ye shall
worke against the kingdome, by follow-
ing Witches and Coniuters, by bowing
your daughters to deceitful Deuilles, by
making them inchanteres, charmers, and
Strumpettes, and by intermeddling your
selues with the abhominacions of the hea-
then, for the whiche thinges the Lorde shall
bringe vpon you famine, and pestilence,
death and sword, wrathfull besiegement,
and devouring dogs, reproch of friends,
and foes, losse and paine of eyes, slaughter
of your chldren, rauishing of wifes,
spoile of your gods, the burning of your
temple, the desolation of your country, &
the captivitie of your selues among all
nations, whiche shall geld some of you, to
make Eunuches for their wifes. But if
ye retourne to the Lorde with heartie re-
pentance and humanitie, and walke in
all the second commandments of God:
He will hisse you with mercie, alowing
of the country. Captivity. A remedie for al these. First repen-
tance . bedience.

He deliver you from the bondage of your
enemies. After this shall rise among you
a Starre out of Jacob, and a man shall
spring out of my seede, which shall walke
as the daiesunne of righteousnes, among
the children of men, in peace and meek-
nesse, and righteousness, and no sinne shall
be found in him. The heauens shall open
vpon him, to poure out the spirite of bles-
sednesse vpon him from the father, and
he shall shew out the spirite of grace vpon
you, and you shall be his children in truth,
walking in his first and last command-
mentes. This is the offspring of the most
high GOD, and the welspring of life to
all fleshe. Then shall the scepter of my
kingdome shine bright, and out of your
root shall spring the vessel of planting, in
whome shall growe vp the Rodde of righ-
teousnesse vnto the Gentiles, to iudge
and save all such as call vpon him. After
this shall Abraham, Isaac, and Iacob resse
vp againe to life, and I and the princes
my brethren, shall bee your scepter in Is-
rael. Leonie first, I next, Joseph the third,
Beniamyn the fourth, Simeon the fiftie,
Iacob the sixte, and so all the rest. And
the Lordes hath blessed us, Leonie shall be

The most
beauelis
benefice of
Christ his
second com-
munt.

The Testament

the messenger of my presence, Symeon
the power of my glorie, Ruben Heauen,
Isaiah the earth, Iacobon the sea, Joseph
the mountaines, Benjamin the tabernacle,
Dan the lightes, Peptalm the
Dainties, Gad the Datesunne; and Aser
an Divine tree. And there shall be one pe-
ple of the Lord, and one tongue, and there
shall be no more the false spirit of Belial,

A sweet com-
fort for the
godly chris-
tian.

Math, 5

Note.

because he shall be cast into endlesse fire.
They that are buried in sorrowe, shall rise
in joy: and they that were poore for the
Lordes sake, shall bee made rich. They
that suffered penurie, shall haue plentie,
and they that were weake, shall be made
strong. They that died for the Lordes sake
shall walke vnto life, and runn in ga-
rdenes: they shall runne skipping and lea-
ping, and they shall sitte as Eagles for joy.
But the vngodly shall be sorrowfull, and
the sinners shall mourne, and all people
shall glosse the Lord for ever. There-
fore my children, keepe all the law of the
Lorde: for there is hope for all suche as
walke aright. I haue zed and nineteen
peaces olde dw I die in your sight. Lette
none of you burie me in costlie clothes
nor rippe my bellie, for so will rulers dw
but'

The blessed
estate of the
elect after
death.

of Iuda.

but carrie mes backe into Hebron with
you. With these wordes Iuda died: and
his children doing in all things as he
commanded them, buried
him with his father's
in Hebron.

F I N I S.

F.ii. The



¶ The Testament of Iſachar,
made to his children at his death,
concerning a ſingle hant.



Learne here a ſimple life,
Not void of paine but ſtrife,
The Syth, the Spade, the Aſſe,
Sett forth what man he was.

The Testament of Isachar.



He copie of Isachars wodes. He calling his childzen about him, said vnto them: The erba-
tion.

Be childzen of Isachar hear your father, and hearken to the wodes of the beloued of the Loide, I am Jacobs niste sonne, in the reward of Mandzake. For Jacob broughte Man. Genes,30
dakes out of the fieldz, and Rachel mee-
ting him, tooke them of him. Thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandzakes wer
swete santed apples, whch the lande of Aran bringeth forth in high countreyes,
by the water valleies. And Rachel said, I
will not give thee these apples, because they shall help me to childzen. Now there
were two of these apples: and Lea sayde
dost it not suffice thes, that thou hast got
ten alwaie the thousand of virginitie, but
that thou wilt haue this also? Shee answe-
red, let Jacob lie with thee to night, for
thy sonnes Mandzakas. Lea sayd vnto her, do not boast nor bragge, for Jacob
is mine, and I am the wife of his youth.
And Rachel answe red, how so, was he
not first handfasted vnto me, & serued hee
not our father fourtene yeares for me?

F. iiiij. vij. viij.

The Testament

What shall I do to thee? For manie are the wiles and policies of men, and guile goes forward vpon earth. If it had beeне otherwaise, thou shouldest not haue scene Jacob in the face at this date. For thou art not his wife, but wer't gilefullie put to him in my stead. My father deceiued me, and conueieng me awaite that night, suffered me not to see him. For had I beeне there, this had not come to passe. Wherefore take thee one Mandrake, and in lewe of the other, I graunt thee him for one night, and Jacob knewe Lea, whoe continuing bare me, and called my name I-sachar, because of the hire. Then an angell of the Lord appeared unto Jacob, and said that Rachell should beare but two sonnes because she had forsaken the company of her husbande, and chosen continencie: and if my mother Lea had not given the two apples for his companie, she should haue borne eight children, thre eas by reason of that she bare but sixe, and Rachell two, because God visited her in the mandraks. For he knewe that she greatlie desired to compaite with Jacob for issues sake, and not for luste of pleasure: for she laied vpp the Mandrake, and delivered it vnto Ja-

cob

of Isachar.

the next daie, and therefore GOD
heard Rachell in the Mandrakes, because
that although she had a minde vnto them,
yet she eat them not, but offered them to
the prieſt of the moſt higheſt, which was
in thone daies, and laide them vppon the
Lordes house. Therefoze my children, when
I came vnto mans ſtate, I walked
with an upright harte, and became Way-
life of housebandrie vnto my fathers, and
brought them the fruities of their landes
in their due ſeafons, and my father bles-
ſed mee, when hee ſaw me howe I walked
plainlie and ſimplie, I was no busiebodie
in my doinges, I was not hertefull nor
ſpitefull to my neighbour, I railed not
vpon any man, neither diſpraised I the
life of anie, that walked in ſinglenesse of
minde. By reaſon hereof, when I was
thirtie yeares olde I tooke a wife, becauſe
labor had conſummed my ſtrength, I neuer
knew the pleaſure of a woman thorough
wantonnesſe, but my labour made me to
ſleepe ſoundlie, and my father did alwaies
reioice of my ſimplicitie. For whatſoever
paines I tooke, firſt of all I offered all
the firſt fruits and the firſt ingendred cat-
tell vnto the Lord by the prieſt, and then
gave

The godly
life of Iſa-
char, and his
true dealing.
An example
for godly
children.

A pattern
of a virtuous
life.

The Testament

gave my father the rest, and the Lorde
doubled his benefites in my handes. Pea
and Jacob hymselfe perceiued well that
God wroght with my plaine dealing.
For unto euerie pore man, and to euerie
man in aduersite, gane I of the scufts of
the earth with a single heart. And nowe
my children hearken, and walk in single-
nesse of minde, for I know that the Lord
is verie well pleased with it. The single-
hearted man comesath not golde, under-
mineth not his neighbour, lusteth not af-
ter diversite of meats, desircth not shitt
of apparell, nor be highteth himselfe long
time, but onlie hath an eie to Gods will,
and the spirits of error can doo nothing
against him. For he can no skil to enter-
taine a faire woman, least he should deside
his owne mind: wrath ouermaystereith
not his witte, envie melteth not his soule,
neither doth his mind runne couetouslie
Upon gain. For he leadeth an vp;right life
and beholdesth all thinges with a single
eie, excluding all hurtfullnesse of worldie
error, least he should oversee any of the
Commandementes of God. Therefore
my children keepe Gods lawe, and holde
fast plainenesse, walke on in innocencie
and

With a plain
dealing man
the Lord is
pleased.

A singlehar-
ted man de-
scribed, who
and what
he is.

of Isacher.

and be not too inquisitive in Gods secrete, leave yester, or of your neighbours dwinges : but loue God and your neighbour, pittie the pore and weake, bow downe your backe to housebandrie, and labour in tilling of the earth, in all manner of housebandrie, offering presents to the Lorde with thankesgiving, whoe blessed the earth with encrease, and newe spryng of fruities, as he blessed all holy men, from Abel to this date: for there is none other portion given thee, then of the fattenesse of the Earth, whose fruities come by paines taking, for our father Jacob blessed me with the benefites of the earth, and the firstelinges of fruities. Ieuie and Juda are glorified of the Lord among the children of Jacob. For God hath planted himselfe in them, giving to the one the Presthoode, and to the other the kingdome. Therefore obete ye them, and walke plainelie as our father Jacob did. For unto Gad it is given to destroy the temptations of Israel. My children, I know that in the laste dates, your children shall forsake plainesse, and cleave to covetousnesse, let goe innocencie, and followe lewdenesse, leue Gods commandements, and stick unto Belial, Obeyance
and plaine
dealing com-
mended.

The Testament

Aplague for itall, givene ouer hysbanopie, and adafter
disdrovience wicked devises, and therfore shall they be
scattered among the heathen, and becom
bondslauces to their enimies.

Wherfore warne your children of it, that
if they sinne, they may returne quicklie
to the Lorde, for he is mercifull, and will
deliuer them, & bring them home againe
into their owne land. I am now an hun-
dred and twoe and twentie yeares olde,

The innocen-
cy of Ihes-
char.

A godly pat-
terne to sol-
low.

dronke wylne vnto dronknesse, neither
haue I coueted anie pleasant thinges of
my neighbours. There hath bin no guyle
in my heart, neither hath therre any lieng
gone out of my lips. I haue bin sorie with
everie man that was in beauinesse, and
giuen my bread to the pore. I haue not e-
aten my meat alone, no: remoued the
bounds and buttels of lands. I haue benn
pittifull all the daies of my life, and deaht
truelie in all cases. I haue loued the Lorde
with all my strength, and al men as minde
owne childe ren. My sonnes, if you also do
the like, all the spritis of Bellial will flee
from

Harken you
landloards.
Leare you
wealthy of
the earth.

of Isacher.

from you, and nothing that mischievous
men can doe against you, shall haue pow-
er ouer you. You shall bring all wylde
beastes in subiection to you, because yee
haue the Lord of heauen with you, if yee
walke with men in singlenesse of harte,
And he willed them to carrie his bodie in-
to Hebron, and to barie him there in the
caue with his fathers. Thus he stretched
out his fæte, and died in a good age, ha-
ving all his lims strong and sound
and slept the sleepe of
all the world.



The

¶ The Testament of Zabulon,
made to his children at his death,
concerning compassion
and mercie.



The poore man at home, Zabulon fed,
The stranger unknorune also clothed.
When ship did saile, But gaue his wit,
Goddid not faile To gouerne it.

ON,
,
The Testament of
Zabulon.

The charge that Zabulon gaue
to his children, in the hundred
and fourteenth year of his life, His exhorta-
tion when it
was giuen
two and thirtie years after
the decease of Joseph. And he said vnto
them heare ye me ye sonnes of Zabulon,
a good gifte to my Father and mother,
For when I was begotten, my Father
was greatlie increased in speepe and cat-
tell, by reason of the good lucke that hee
had, throngh the straked roddes. I wist
not my children, I wist not that I sinned
in those daies. For I considered not that
I dealt wickedlie throngh ignorance in
Josephes case, and moreover concealed
it with my brothers from our father, how-
beit, that I wepte muche for it in secret,
for I was sore afraide of my brothers,
because they had all conspired together
to kill him with the sworde, that shoulde
bewraye that secret. Neuerthelesse when
they woulde haue killed him: I besought
them most earnestlie with teares, that
theey woulde not doe suche wickednesse.
The lone of
Zabulon to-
ward Joseph
For Simeon & Gad, came vpon Joseph
to haue killed him, and Joseph falling vpon
his knees, said vnto them: haue pittie
vpon

Genes, 30

The Testament

upon me my breschren, haue pitte vpon
the bowelles of our father Jacob. Late
not your handes vpon mee to shew inno-
cent bloud, for I haue not sinned against
you. If I haue done amisse,处罚 me
with chastisemente, but late not your
handes vpon mee for our Father Jacobs
sake. Upon his sayeng of these wordes,
I beeing moued with compassion came
and wepte, and my heart melted within
me, and all the substance of my bowelles
were losened vpon my soule. Also Jo-
seph wept, and I with him, and my heart
trembled, and the ioints of my bodie qua-
ked, and I was not able to stande. And
when he saw me weeping with him, and
them comming towardes him to kyl him
he fled behinde me, and he sought them to
take vittie of him. Then Ruben stepping
in, said: My breschren, let vs not kyl him,
but let vs cast him into the drye pitte, that
our fathers digged, and founde no water
in it. For God suffered not anie water
to spring vpp in it, because it shoulde be
a safeguarde for Joseph. And so God did,
till they sold him to the Ismaelites. Thus
gane I no consente to the sinne against
Joseph, but Simon, Gad, and the other
of

A good conse-
cience refu-
seth no triall.

Lone be-
tweene bre-
thren is as
a p[ro]fous
olament.

Winal
lone is me-
thal safety.

of Zabulon.

of my brothers taking monete for Joseph bought shooes with it, for themselues, their wiues, and their chylldren, saing: let vs not eate it, because it is the price of our Brothers bloud, but let vs tread & trample it vnder our feete, because he saide, he shoulde raigne ouer vs, and we shall see what his dreames will come vnto. Therefor in the Scepter of Choches lawe, it is written of hym that would not raise vp seide to his brother, I haue loosed Josephs Shooe. For when we came out of Egypt the yong menne vnbuckelled Josephes shooes at the Gate, and so we worshipped Joseph as if it had beene Pharaon, and not onelie worshipped him, but also kneeled downe before him with blushing, and so were we put to shame before the Egyptians, for afterward the Egyptians heard of all the ill that we had offred and done to Joseph. After the layeng of him in the pit, my Brothers set meate vpon the Table to eate. But I mourning for Joseph, did fast no meate by the space of two daies and two nights together, neither woulde Juda eate with them, but had an eye vnto the pit, because he feared leaste Simon and Gad shoulde step there and kill him:

When

A figure of
the trecher
and couete
businesse of
Juda read.
Mat. 27

Juda care
full for his
brother.

The Testament

When they saw that I eate nothing, they set me to keepe him till hee was sold. He was in the pitte thre daies and thre nights without repast yel he was solde. Ruben hearing that he was solde in his absence, rent his garmentes, and wepte, sateng : howe shall I looke my father Jacob in the face : And therewithall taking moneie, he ran after the merchantmen, but he could not find them: For they had lefft the kings high waie, and were gone awaie space by bie lanes, and Ruben eate no meate that daie. Dan therfore comming unto him said: weepe not neyther be sadde for the bope, for I wot what we may saie to our father Jacob. Wee will kill a kid, and staine Josephs coate with the bloud of it, and saie to him: Hae if this be thy sonnes coate or no. For when they intended to sell Joseph, they stripped him out of our fathers coate and put vpon him an olde coate of a bondeservant. Simeon had gotten his coate, and woulde not deliuer it vs, but was minded to haue cut it in peeces with his sworde, and hee was angrie that he was yet aliuine, & that he had not slain him. Then al my brethren rising vp togither, said unto him: While shouldest

Ruben his
loue toward
Joseph.

Marke the
wicked poli-
cy of the vn-
godlie.

of Zabulon.

shouldest thou not glue it vs, saing that thou onlie art the worker of this mischiefe in Israell : Herbpon he gatue it them, and they did as Dan had councelled. And now Zabulon his
commandementes, be mercifull to your
neighbours, and haue inward compassion ^{hortation.}
towards all, not onelij men but also bea- <sup>Compas-
men.</sup>
sters. For in that respect the Lord blessed
mee, insomuch that when all my brothers
were sicke, I scaped without sicknes. For
God knoweth cuerie mans intent. Ther-
fore my children haue compassion in your
bowels, because that as ane man dealeth
with his neighbour, so will God deale with
him. For the children of my brothers fel-
sicke also and died for Josephes sake, be-
cause their fathers pitied him not, but my
Children were preserued without sicknes
as you know. And while I was vpon the
Sea coast of Chanaan, I fel to fishyng for
my Father Jacob, and whereas manie
others were drowned in the sea, I abode
unhurt, I was the first that made a fisher
boate to float on the sea, for God gaue me
understanding and wisedome therein, so
that I did set vp a mast in the boate, and
fallened a sallie to the middest of the wood, <sup>Fishers
boats first
inuened by
Zabulon, but
God gaue
the wisdom</sup> Genet 49.

The Testament

and casting along the shone in it, I fished
for my fathers household, till we came into
Egypt: and for pitte sake I gave of my
fishing to every stranger that I met with
The fynnes far compass if there were anie forretter borne, or anie
on of gabul. SICKE bodie, or anie aged person, I boiled
my fish and dressed it well according to e-
uerie mans neede, and carried it to them,
comforting them and having compassion
with them. And therfore God made me to
catche much fishe in the sea. For he that
giueth his neighbour, receiueth the thin-
ges multiplied of the Lorde. Five years
did I fish giuing to every man that I saw
and seruing al my fathers house sufficient
lie: in haruest time I fished, and in winter
time I fed sheepe with my brothers. Now
will I tel you what I did, I saw a misera-
ble man in the deep of winter, and having
compassion upon him, I stale a garment
privilie out of my house, and gaue it the
naked man. You therefore my children,
take pitie indifferentlie of all men, & shew
mercie with the thinges whiche the Lorde
giueth you, and deale them abroad to all
men with a good hart. And if ye haue not
therewith to succour the needie out of
hand: yet haue compassion on him with in-
ward

Note.

babylon his
mercy in gi-
uing food.

A merciful
deed to cloth
the naked.

of Zabulon.

ward mercie. I know that my hand so fild
wed not to give to him that wanted, & to
spend that time with him, in somuch that
I haue walked aboue vii. furlongs with
such a one weeping, & my hart erned vpon
him for compassion. You therfore my chil-
dren haue earnest and inward mercie to-
wards all that are in miserie, that God
having pittie vpon you maie be mercifull
to you likewise. For in the last daies God
will sende his mercie vpon the earth, and
thersoever he findeth inward and heartie
mercie, there will he dwel. For loke how
much mercie man sheweth to his neigh-
bor, so much wil God shew to him again.
Now when we came down into Egypt,
Joseph minded not our euill dealing with
him, but when he saw me, it made his hart
earne, whome looke ye vpon my children,
& learne to forget the harme that is done
to you. Loue ye one another, & do not one
of you thinke vpon anothers ill dealing,
for that breaketh unitie, and displaseth all
unitie and troubleth the minde. For he
that is mindful of harm past, hath not the
bowels of mercie. Marke the water and
see how it washeth awaite the sande when
the stones and timber are remoued asun-

Inwardes
passion wan-
ting, abilitie
serueth.
A rare exam-
ple of a mer-
cifull hart.

God dwel-
leth in mer-
cifull harts.

Joseph re-
warded
good for evill

He that is
mindful of
injuries is
not mercifull

The Testament

Apt simili-
tudes.

An exhorta-
tion to con-
cord.

The end of
discord is
misery.

ver. And if a brooke be drawne into many
streames, the earth sucketh it vppe, and it
commeth to nothing: and so shall you, if
you be deuided among your selues. Ther-
fore deuide not your selues into ii. heads:
for all things that God hath created haue
but one hed a piece. He hath giuen a man
two shoulders, two handes, and two feet:
but yet doe all the members obeye one
head. I knowe by the writhings of my fa-
thers, that in the last daies ye shall depart
from the Lord, and be deuided in Israell,
following two kinges, working all abho-
mination, and worshypping all maner of
idols, and your enemies shall take you
prisoners, and you shall sit among the hea-
then in all miserie, tribulation and sorow
of mind: and afterward you shall remem-
ber the Lord and repente, and he shall turn
you againe: for he is mercisfull and full of
compassion, and thinketh not vpon the
lewdnes of the children of men, because
they be flesh, and the spirits of errore be-
guile them in all their dwings. After this
shall God himselfe raise vp vnto you, the
light of righteounes and holomes, and
mercie are in his punishmentes. He shal
redeeme al men from the bondage of Be-
hell,

of Zabulon.

Itall, and all the spites of erter shall bee
troden downe, and he shall turne all nati-
ons to the following of him, and ye shal see
God in the shape of man, for god hath cho-
sen Jerusalem, & God is his name, never-
thelesse by the wickednesse of your words
you shall prouoke him to wrath, and yee
shall be cast off, till the time of full finish-
ing. And now my childzen be not sad for
my deeth, neither be ye out of hart because
I leave you. For I shall rise vp againe a-
mong you, as a captaine in the middest of
his chilzen, and I shal reioise in the mid-
dest of my tribe, among as many as haue
kept the lawe of the Lord, and the com-
maundements of their father Zabulon.
But as for the wicked God shall bring e-
uerlasting fire vpon them, & destroy them
soe ever. I retarne to my rest, as my fa-
thers haue done: now feare you the Lord
your GOD, with all your strength al the
daies of your life. As he had spoken these
words he fell asleep to his singular bene-
fit: and his sons laide him in a cofine, and
carrieng him backe againe vnto Hebron,
buried him there with his fathers.

The state of
the wicked
at the latter
day.

Ch. iii.

The

The Testament of Dan, made
to his children at his death, con-
cerning anger and lyeng.



The Serpent The intent
with weapon } Of those men,
and Dan declare, } that wrathful are.

T.

de
de
The Testament of Dan.



He copie of Dan his
words which he spake
vnto them in his laste
daies : in the hundred
and ffe and twentie
yeare of his life he cal-
led his tribe vnto him

and said :

Ye children of Dan, heare my sayengs, & Hart and
outward p[er]son
felson must
be consolac[i]e.
give heed to the wordes of your fathers
mouth. I liked in my hart, & sheued in my
whole life the thing that is god: for trueth
joined with right dealing pleaseh God
wel, I haue hated hurtful things, as lieng
and anger, because they teache a man all
maner of naughtines. I confes vnto you Lies and an-
ger schoole =
masters of
euill life.
my children this daie, that I was glad in Selfeloue
thinketh him
selfe as god
as other.
my hart at the death of Joseph that true
and good man, and reioised at the selling of
him, because our father loued him more
than vs. For the spirit of spitefulnesse and Desire of
p[er]rogative
entiseth to
murther.
pride saide vnto me: Thou art his sonne
tw as well as he. And one of the sp[irit]es
of Belial brought with me sayeng: take
this swerd and slay Joseph with it, and
when he is dead thy father shall loue thee.
This was the spirit of spightfulnes, whiche
counsellled me to devoure Joseph, as the

W.iss.

Leopard

The Testament

So an purpos leopard devoured a kid. But the God
feth, but god
dyspleseth.

of our Father Jacob did not put him into
my hands, nor suffer me to find him alone
that I might dispatch two Scepters in
Israell by committing that wickednesse.
And now my children, I tel you of a truth
that unles ye keepe your selues from this

A wrathfull
man lively
described.
a he accom-
reth his Pa-
rents as e-
nemies.

b he know-
eth not his
brother.

c he obeieith
not the mi-
sister.

d he regar-
deth not the
righteous.

e he consider-
reth not his
friend.

spirit of lieng and wrath, and loue truth
and long sufferance, ye shal perish. Wrath
is blinde my children, and no wrathfull
man looketh truth in the face, because that
although they were^a his Father and mo-
ther, yet dooth he behold them all his ene-
mies. Though he be his brother, yet hee^b
knoweth him not, though he be the Lords
prophet, yet obeieith he him not: though
he be a^c righteous man, yet hee regar-
deth him not, and though hee bee his
friend, yet he considereth it not. For the
spirit of wrath besettesth him with the
Snares of errour, blinding his naturall
eyes, and dimming the eies of his minde
by falsehood, and giving to him a sight
of his owne making. And wherein blea-
reth he his eies? In hatred of hart, for he
giueth him a selfe willed hart against his
brother, to spite him and enue him. My
sonnes, wrath is mischievous, for it be-
commeth

of Dan.

commeth a soule to the soule, and subdueth the proper-
ties of wrath
ith the bodie to it selfe by ouermaistering the soule, and giueth power to the bodie to
worke all wickednes. And when the soule
hath wrought, it iustifieth the thing done
because it leeth not.

Therefore he that is wrathfull, if he be
a man of might, hath treble power in his
anger. One through the helpe and fur-
therance of his seruantes. Another of his
riches, where through he perswadeth and
ouercommeth his vnrighteousnesse: and
third of the nature of his own bodie which
of it selfe worketh euill. And though he
that is angrie be a poore man, yet hath he
his naturall power doubled. For the said
spirit dwelth alwaie further his wicked-
nes, by causynge his dedes to bee matched
with lieng. Wherfore consider the power
of wrath how vaine it is. For he is bitter
in speche, and walketh at salthans righte
hande, that his dedes may be wrought in
vntrustiness and lieng, for salthan dooth
first of all sting him by speche, and when
he hath once pricked him forwarde, hee
strengtheneth him by dedes, and troubleth
his understanding with bitter nippes and
losses, and so prouoketh his minds to ex-
cettive

The Testament

Remedie 2- cessing wrath. Therefore when ane man
gains wrath is forbering speaketh against you, be not moued to an
of words.

ger : and if he praise you as good men, be
not puffed vp, nor changed into voluptu-
ousnesse and sternnesse of countenance.
For when a man heareth a thing that mis
liketh him, first it tickleth him and stingeth
his minde, so that he thinkes he hath in
cause to be angrie. Now therfore my chil
dren, if yee fall into ane losse and hindre
rance be not out of patience, for the spirit
of impatience maketh men to lust for the
The effect of thing that is forgone, and to be angrie for
impatience. the want of it. Beare your losses willing
lie, & be not out of quiet for it : for vnqui
etnes engendreth anger and vntruth: and
it is evill to haue a double face. Anger and
vntruth talke one to another, to trouble
the vnderstanding. And when the mind is
combred with disdain, the Lord depar
teth from it, and Bellall getteth the domi
nation of it. Therefore my children, keepe
the Lordes commandements and lawes,
eschew vntruth and hate it, that the Lord
maie dwell in you, and Bellall sit from
you. Speak euerie of you the truth to his
neighbour, that ye fall not willinglie into
incomberance, and so shall ye be in quiet,
and

of Dan.

and ye shal haue the God of peace, & war
Shall not preuail against you. Loue the
Lord all your life long, and loue yee one
another with a soothfast heart. For I am ^{the prophell}
sure that in the latter daies ye shall depart ^{with these w}
from the Lord, & walke in all naughtines ^{hedenes.}
Working the abominations of the Gen-
tiles, and hunting wicked women in all
lewdnes, through the working of deceitfull
spirits in you. For I haue read in Enoch
that sathan is your prince, and that all the
spirits of fornication and pride, shall plie
themselues in laieng snares for the chil-
dren of Dan, to make them sinne before
the Lord. But my children, sticke ye unto ^{A note for}
Leuie, and looke vpon him in all things. ^{contemnes}
The children of Iuda shall snatch awaie
other mens goods like lions thorough co-
uetousnesse. For this cause shall ye be led
awaie with them into captivity, and there
receiue all the plagues of Egypt, and all
the malice of the heathen: wherevpon yee
shall returne to the lord and obtein mercy.
Repentance
obteineth
mercy.
The Lords ^{A prophell}
sauing health shal spryng vp vnto you out
of the tribes of Iuda and Leuie. He shal
make war against Beliall, and give ouer
yong

The Testament

yong men the victorie in reuengement.

He shall deliuer the imprisoned soules of
the saintes from Weltall, and turne your

Chrift line. ^{he describes} unbelineing hearts to the Lorde, and giue

everlastinge peace to such as call vpon
him. The Saintes shall rest in him, and
the righteous shall rejoice in the new Je-
rusalem, which shall glorie G D D for
ever. Jerusalem shall no more be wasted,
nor Israell led into captiuitie, because the
Lord shall be conuersant among men in
the midst of it, and the holie one of Isra-
ell shall reigne ouer them in lowlinesse
and pouertie, and he that beleueneth in him
shall certeinelie reigne in heauen. Now
my children feare the Lorde and beware
of sathan and his sptridges. And draw neare
to God, and to the angel that excuseth you
for he is the mediator betwene God and
man, to set peace in Israel. He shal stand

chift is our against the kingdome of the enimie, and
mediator.

Christ alsi. therefore wil the enimie labour to ouer-
seth vs in al throw all that call vpon the Lorde : for he
knoweth that whensoever Israell decal-
eth, then shal his enimies kingdom come
to an end. But the said angel shall streng-
then Israell, that he come not to an evill
end. At that time shal Israell depart from
iniquitie

of Dan.

Iniquite, and the Lord shall visite such as do his will. In all places of Israell and among the heathen his name shall be the saviour. Therefore my children keep your selues from all nosome dealings, and put from you wrath, and all vntrueth. Loe truth and mildnesse, and loke what you haue heard of your father, deliner it ouer to your children, that the Father of nations maie receive you. For he was sooth fast, long suffering, meeke, lowlie, and a teacher of Gods law by his owne works. Therefore depart from all vnrighteounenes, that yee maie sticke to the righteounes of the Lords law, and burie ye mes by my Father. In saing these thinges hee killed them and slept the sleepe of the World. And his sonnes buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect

Gods lawe and estrange themselves

from the offspring, and natiu-

countrie of Israell,

so came it

to passe.

The

The Testament of Neptalm,
made to his children at his death
concerning goodnesse.



Run Neptalm's race, but run apace,
Embrace his goodnes and trustinesse,
If your state you see seruants to bee,
Then God wil you blesse, and giue succes

The Testament of Neptalin.



He copie of Neptalinis testament, concerning the thinges whiche he discoursed at the ende of his time, in the hundrethe and twoe and thirtieth yeare of his life. At the comynge of his chilzen togither in the seuenish moneth, the fourth daie of the moneth, he being yet in good health, comman- ded a sumptuous feast, and great cheare to be prepared. When he awoke in the mor- ning from sleepe, because he was even at deaths doore, hee praised the lorde that had strengthened him, and began to speake to his chilzen, in this wise.

My chilzen, giue eare to Neptalin, hearken to your fathers wordes. I was boorne of Wilha, and because Rachel dealeth craftelte in putting Wilha to Jacob, in his owne steade, and Wilha was deliue- red of mee in Rachels lappe, therfore was I called Neptalin. And Rachell lo- ued me because I was boorne on hit lap, and she kissed me when I was a little one sateng: God let me see a brother of thine out of mine owne wombe after thee. By reason whereof Joseph was like to me in all

his blith-
teth he was
called Nept-
alin.

The Testament

all things according to Rachels request.

Why Joseph was like Esau.

Nowe my mother **Willa** was the daughter of **Kochens**, the brother of **Debora** **Rebeccas** nurse, and was borne the selfe same date that **Rachell** was borne, for Kochens was a **Caldean** of **Abrahams** kindred, a worshipper of **GOD**, free borne, and a noble man. Howbeit forsomuch as he was taken prisoner, **Laban** bought him, and married him to a bondwoman of his called **Eue**, who brought him forth a sonne, whom he named **Zeliphas**, after the name of the **Castle** wherein hee was taken. Afterward she bare **Willa**, calling her, her new hastie daughter, because she was fond of the dug as soone as shee was borne. And because I was as swift of foot as a **Stag**, my father **Jacob** appointed me to run of all messages and errandes, and blessed me by the name of a **Stagge**.

The swiftness of Esau.

Genes.49.

God his wisedome in creating vs lively set forth.

For as the potter knoweth what his vessel shall conteine, and tempereth his quantitie of clayre thereafter: so the Lorde maketh a mans bodie proportionable to the spirite that he will put into it, and fitteth the spirite to the abilitie of the bodie, so as there is no inequalitie or oddes between them: for all the Lorde's creatures, are

of Neptali.

are made weight, measure, and rule. And as the potter knoweth the use of euerie of them to what thinges they bee meetest, so the Lord knoweth the bodie, howe farre sooth it is fit for goodnesse, and when it beginneth in euill, for there is not ane Creature reasonable, nor unreasonable, whiche the Lorde knoweth not, for he hath created all men after his owne image, and as mans strength is, so is his woorke, as is his will, so is his woorke: as is his forecast, so is his dwoing: as is his hart, so is his mouth: as is his eie, so is his sleepe, and as is his minde so is his talke: either of the lawe of the Lorde, or of the lawe of Weltall. And looke what diuersitie is betwéene light and darknesse, or betwéene sight and hearing, the same diuersitie is there in man and woman. Whether is it to be said that there is ane bitternesse in any thing, either of the face, or of other like thinges. For God hath made all thinges good in their order or degréé, he hath sette the ffe wittes in the head, and knitte the head to the neck, and couered it with haire for his glorie. Moreouer he hath assigned the hart to wisdome, the bellie to the auerdance of the Stomache, the brest to

H healthy,

The Testament

All thinges
must be done
in time and
order.

The reason.

health, the Liver to anger, the Gall to
bitternesse, the spleene to laughter, the kid-
neses to craftinesse, the loines to strength
the ribbes to comclinesse, the seed to lusti-
nesse, and so forth. So my chldren do all
thinges in order, and in the feare of God,
neither doe yee anie thinge disorderlie in
scoorne, or out of due season. For thou
canst not command the eie to heare, nei-
ther canst thou do the workes of lighte in
darknesse. Therfore hast ye not to marre
your doinges through covetousnesse, or
to beguile your owne soules with fonde
talke. For by holding your peace with a
cleene heart, yee shall be able to keepe the
will of God, and to cast awaie the will of
the diuell, the Sunne, Mone and starres,
breake not their order, neither breake you
Gods law in the order of your dooings.
The Gentiles by going astray, and by
forsaking the Lorde, haue changed their
order, and followed stocks and stones, and
spirits of errour. But doe you not so (my
chldren:) know ye that your onelie one
God is Lorde in the skies, on the earth, in
the Sea, and of all creatures, for he is the
maker of them. And be not like Sodome,
which altereth the order of her Nature:

like,

of Neptalm.

I shew thee the watchers altered the order of their nature, and they whome God cur-
sed in the floud, making the earth desolate
and fruitlesse for their sakes. By children
I saie these thinges because I haue read
in the holie writtinges of Enoch, that you
also shall depart from the Lord, and walk
in all the wickednesse of Sodome, and the
Lord shall bring thraldome vpon you, so
as you shall serue your enimies, & be pin-
ched with all maner of tribulation & pain
till God consume you every one, and when
you be made few and small, ye shall turn
againe and know the Lord your God, and
he shall bring you againe into your own
land, according to his manisfolde mercie.
And it shall come to passe, that when they
shall be come into the country of their fa-
thers, they shall forget the Lord againe,
and deale wickedlie, so as the Lord shall
scatter them all ouer the face of the whole
earth, till the mercie of the Lord come, a
man that poureth out mercie & righteous-
nes vpon al men both far and neer. For in
the yere of my life, vpon mount olivet
toward the east side of Jerusalem, I saw
the sunne and moone stand still, and behold A vision.
Isaac my fathers father said to vs, come
hether

Neptalm
prophesieh
the misery of
his children.

Hi

hether

The Testament

hether apace, and euerie one of you take
holde, according to his strengthe, for the
Sunne and monne mait be caught. And
we came running altogether, and Leuite
caught hold of the Sunne, and Iuda
jumping vp, caught holde of the monne,
& were both of them lifted vp with them.
And when as Leuite became as the sunne
a certeine yong man deliuered him vs
boughes of Palme tree, and Iuda shined
as the monne, and twelue beames or rales
were vnder his feet, and Leuite and Iuda
running together, vphelde one another.
And behold, there was a bull vpon earth
that had great horns, and Eagles winges
vpon his backe, and wee woulde haue
caught him, but we coulde not, for Joseph
stepping before vs, caught him and moun-
ted aloft vpon him. And beholde, there
appeared vnto vs an holie writing, say-
eng: the Assirians, Medes, Elamites, Ge-
lahites, Caldees, and Sartians, shall hold
the Scepter of Israel in thralldome. And
againe a seuen moneths after, I saw our
father Jacob standing in the sea of Jam-
ma, and vs his sonnes with him. And be-
holde, there came a ship sailing by, full of
dried fleshe, without sparriner or pilote.

Upon

of Neptalm.

Upon the shipp was written Jacob, & our father saide to vs, let vs go into our shipp, when we were within it, there rose a soze tempest, and a mightie gale of wind, and our father who held the sterne, fliw away from vs, and then wee beeing tressed with the storne, were carried into the sea, and our shipp was filled with water, and wea-
therbeaten, and tozne on all sides. Then Joseph flied out in the bote, and we al wer
deuided upon tweclue boordes, & Levy and
Juda was among vs, so were we scat-
tered on al coasts, & Levy being clad in sack
cloth, prated unto the Lord so, vs all. As
sone as the tempest was laide, the shipp
came quietlie to land, and beholde our fa-
ther Jacob came, and we rejoyced all to-
gether with one minde. I told my father
these two dreams, and he said to me, these
thinges must bee fulfilled in their time,
and Israell must endure mante thinges.
When said he further to me, I belieue that Remorse of
conscience Joseph is allie, for I see that the Lorde moueth oþer
confession. doth alwaies number him with vs. And
he saide, thou liuest my sonne Joseph, but
yet I see thee not, neither seest thou Jacob
that begat the, truly he made vs to weepe
at these wordes of his, and my bowelles

¶.iii. glowed

The Testament

glozed within me, to bewraye vnto hym
that Joseph was solde, but I was afraid
of my brothers. Behold my sons I haue
shewd you the last times, and al thinges
that shall be done in Israell. You there-
fore, command your children to bee helpe-
full vnto Ieremie and Iuda. For by Iuda
shall health and welfare spring vppe vnto
Israell, and in him shall Jacob be blessed.
For by his scepter shall God appeare, and
dwell among men vpon earth, to saue the
flocke of Israel, and to gather the righte-
ous from amongst the Heathen. My chil-
dren, if you doe well, both men and angels
shall praise and blesse you, and God shall
be glorified by you among the Gentiles,
the Devill shall flee from you, the beastes
shall stand in awe of you, and the angels
shall receive you. For like as if a man
bring vp his childe well, the childe glueth
and endeuoureth alwaies to be mindfull &
thankful: So of god workes there is a
god remembrance with GOD, but as
for hym that doth not god, hym shall men
and angels curse, and God shall be disho-
noured through hym among the Gentiles,
and the Devill shall possesse hym, as a pe-
culiar vessel and instrument, and all bea-
stes

By dooing
wel God is
glorified, me
blessed, and
the diuell
vanquished.

of Neptalm.

sses shall overmaister him, and the Lorde
shall hate him. For the commandements
of the lawe are of two sorte, and are fulfil-
led in work. For there is a time for a man
to companie with his wife, and a time to
forbeare her, that he may giue himselfe to
prayer. There are two commandements
which brede sinne, except they be done in
their due order, and so it is in the rest of
the commandements. Therefore bee you
wise and skilful in the Lord, knowing the
order of his commandements, & the laws
of all things that God may loue ye. Ha-
ving commanded them manie other such
thinges, he praised them to conueigh his
bones to Hebron, and to burie him by his
fathers. And so eating and drinking with
a merte hart, he couered his face and died
And Neptalmis children did al things
according as their ffather
had commaunded
them.

F I N I S.

H.iiii.

The

The Testament of Gad, made
to his children at his death, con-
cerning hatred.



You that excel in Martiall feates,
Loe Gad, but God obeye:
Least in Gads wrath you God offend,
And lose your hoped pracie,

The Testament of Gad.



He copie of Gads testament,
and of the shings that he spak
to his childdren, in the C. vii.
yéere of his life saieng: I was
Jacobs seventh son, and skilfull & strong,
in keping of sheepe. I kept the flockes by
night, and when there came any lion, Leo-
pard, Wolfe, Beare, or other wilde beaste
vpon our cattell, I ran to it and killed it.
Joseph also did feed sheepe with vs about
a thirtie daies: who being tender, fel sicke
by reason of ouermuch heate, and went
home to Hebron to his father, whome hee
lodged by himselfe, because he loued him.
And Joseph told our father, that the sons
of Wilha wasted his goods at Zilpha, and
made hanock of them, without the know-
ledge of Juda and Ruben. For he knewe
that I had rescued a lambe out of a bears
mooth, and killed the beare, and that be-
cause the lambe coulde not live (whiche
thing greeued me) we kilde it also and eat
it. He told our father of it, & our brothers
were greatlie discontented with his doo-
ing, even to the daie that he was sold into
Egypte, and the spirite of hatred was in
me, insomuch as I coulde not finde in my
heart to heare Joseph speake, or to see him
because

Gad a good
and valiant
shepherd.

The Testament

Sad hated
Joseph, for
his complai-
ning to his
father.

**For his
goodly
dremes.**

because he had rebuked vs openlie, for eas-
ting the lambe without Juda. To be short
he made our father beleue what soever he
told him. But nowe I acknowledge my
sinne my chldren, that I was often in
mind to haue killed him, for I hated him
from my heart, and I was vilerlie with-
out compassion towards him, & the cause
of this my great hatred towardes him,
was his dremes: Wherefore I would haue
denouted him, as an ore eateth vp grasse
from the earth. And for that cause I and
Juda solde him to the Ismaelites for xxx.
gilderns, of the which we kept alwaie ten
prouerlie, & shewed the other xx. to our bze-
thren. And so coustousnes perswaded me
to wish his death. But the God of our fa-
thers deliuered him out of my handes, to
the intent I should not do such wickednes
in Israell. And now my chldren giue ear
to the wordes of truth that yee maie liue
righteouslie, and keep the law of the high-
est, and not go astray through the spirite
of hatred, for that is euill in all mens doo-
nings. What soever another man doeth,
that dooth the hater mislike and abhorre.
If one keape the law of the Lorde, he prai-
seth it not: if one feare the Lord, and deale
righ-

of Gad.

righteonslie, hym hee louerth not, but dis-
praiseth the truth, he enuieith him that ou-
dereth his wates aright, hee imbraceith
backbiting, he louerth scornefulnesse: and
because that hatred hath blinded his mind
he doth to his neighbour as he did to Jo-
seph, therfore my children kaepe your sel-
ues from hatred, because it committeth
wickednes euuen against the Lorde, for it
will not heare the wordes of Gods com-
mandement, concerning the louing of a
mans neighbour, but sinneth spitefully a-
gainst God. If a brother offendeth, by and
by it blaseth him abroade, and is hastie to
haue him condemned & kilde, or punished
for his offense. And if the offender be a ser-
vant or bondeman it accuseth him to his
maister, and deuileth all means that may
be to persecute him, & to put him to death
if it be possible, for hatred worketh with
spitefulnesse, and is alwaie sorie to haue
or see men goe forward, or prosper in well
dowing. For like as loue beareth god will
euuen to the dead, and wisheth them aliuie,
and woulde (if it were possible) staine them
from death, whiche are condemned to die. a comparis
So hatred seeketh to slea the living, and
demeth them unworthy of life, whiche haue
offended

The Testament

offended never so lightlie. For the spirit
of hatred doth through cancered froward-
nes of hart, worke iointly with satan in
all thinges, cuen to the deathe, and de-
strukcion of men. But the spirite of loue
doth through long sufferance worke with
Gods law, to the welfare of men. Hatred
is euill because it abideth with lieng, spe-
king continuallie against the truthe, ma-
king a great adew of small matters, ouer-
shadowing the light with darknes, coun-
ting sweet to be solver, teaching slande-
renses, warre, wrong, and abouundance
of al mischiefe, and finallie filling the hart
with diuelish poison. My children I speake
these thinges vpon experiance, to the in-
tent you shoulde eschew hatred, and sticke
to godlie loue. Righteousnes driveth out
hatred, and lowlinesse killeth it, so a righ-
teous and a lowlie person is ashamed to
do wrong, not for feare of rebuke, but for
conscience sake, because God seeth his in-
tent. He backbiteth no man, because the
feare of the highest ouercometh hatred:
for the feare of the Lord offendeth not, nei-
ther wil do any man wrong, no not euuen
in thought. At length I came to the kno-
ledge of these things, when I had repen-
ted,

The proper-
ty of hatred.

A righteous
man described

of Gad.

ted me of my dealings towards Joseph. For the true repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darknes, indighteneth the eyes, glueth knowledge to the mind, and leadeth the soule to salvation. And what soever men know not of themselves, that doth repentance teache them. For it brought upon me the paine of the hart, and if my father Jacobs prayers had not beene, sorelie I had died out of hande. For looke wherein a man sinneth, by the same is he punished. For as much where fore as my heart was mercilesse towarde Joseph, I suffered Gods rigorous justice in my heart by the space of xi. monethes, that the time of my punishment mighte fall out, even with the time that I vrged the selling of Joseph. Nowe therfore my children, eche of you loue his brothers, and put awaie hatred from your heartes, louing one another in deed, word & thought of minde. For before my fathers face I spake malicie of Joseph, but behinde his backe the spirite of hatred darkened my vnderstanding, and tempted my mind to kill him. Wherefore loue ye one another hartelte, and if any of you offend other tel
him

Loue consisteth in deaw,
in word, and
minde.

The Testament

him of it gentlie, drivinge out the poison
of hatred, and forstring no deceit in heart.
And if the offender confess it, and be sorry
for it, giue it him : and if he denie it,
Giue not with him least he fall to swea-
ring, and so sinne double. Let no stranger
heare you btring one anothers secretes
in variance, least he turne to be your ill-
willer, and worke some greate mischiefe
against you. For he will talke guilefully
with thee, and vndermine thee to do thee a
shrewd turne, taking his poison at thine
owne hand. Therefore if he denie it, and be
ashamed of it, and hold his peace when he
is rebuked, do alw him not out, for in deni-
eng hee repente him, so as hee will no
more offend thee, but honor thee, and feare
thee and be in quiet. But if he be vnsham-
fast, and abide by his naughtines, then re-
fer the reuengement of it to God with all
thy heart. If another man prosper more
then you, be not agreed at it, but praise
for him, that he may haue perfectprospe-
ritie. For peraduenture it mate bee to
your owne benefit. And if hee be exalted
more and more, envie him not, but re-
member that all flesh shall die : and praise
God for it, who giueth good and profitable
things

Want no
mans v^r of
percitle.

I. It may be
perchance to
your profit.

of Gad.

things to all men. Seeke the Lords iudgments, and so thy mind shal let him alone and be in quiet. Now if a man bee enticed by euill meanes, as Esau my fathers brother was, envy him not, for in so doing ye controll the Lorde, who eyther taketh awaite his benefites from the wicked, or leaueth them still to the repentant, or els reserveth them in the unrepentant to their endlesse punishment. For the p^r man, having sufficient of all thinges, giueth thankes vnto the Lorde, and is enticed of all men, because men wish him no harme. Therfore (my children) away with hatred out of your harts, and loue one another with a right meaning minde. Also wil you your children to honor Levy and Iuda, for out of them shall the lorde make the Saviours of Israel to come. I knowe that in the end your children shall depart from them, and walke in all manner of mischiefe, naughtines and corruption before the Lorde. And after a little pausing he said againe : my sons, heare me your father, burie me by my fathers: And so plucking vp his feet, he slept in peace: and after ffe yeares they carried him thence and laid him with his fathers in Hebron.

The

A poore man
hew he is

A prophetic
of Christ.

¶ The Testamente of Ascer,
made to his children at his death
concerning two faces of
vice and vertue.



Two waiers saith Ascer are preparede
for men: the one for ioy.
The last for death: the first is best,
But this breedeth sore annoy.

The Testament of Aser.



He copie of Aser his testament, and of the thinges that he spake to his children in the hundred and twentie yeare of his life, being still in health, he saide vnto them: Ye children of Aser harken to your father, and I will shew you all thinges that are right before the Lorde. The Lorde hath ginen two Two waies
for a man to
walke in. waies vnto the sonnes of menne, two mindes, twoe doinges, two places, and two endes: and therefore all waies mate be one, yea though they be contraries, as are the waies of god and euill. Also there are two mindes in our breasts, whiche doe Two mindes
in a man, of
good and of
euill. moue vs either to honestie or dishonesty. Therefore if a man be ledde to goodnesse, euill, all his doings are occupied about righteousnesse: and if that hee do any thinge a misse, by and by he repenteþ him: for in as much as his mind is bent vnto righteousnesse, he putteth awaie naughtinesse, and out of hand amendeth his misdeeds, and correcteth the corruptnes of his mind. But if his minde encline vnto euill, all his doings tend vnto naughtinesse, in so muche that he thrusteth awaie the good, and taketh vnto him the badde, because

The Testament

he is under the dominion of Bellall: and if he do anie god shinge, hee turnesh the same vnto euill. For if he begin to doe anie god, he bringesh the ende of his doinges to an euill wozke, because the treasure of his heart is infected with the venime of a diuelish and mischievous spirit, and therefore the euill ouermaistereth the god in his minde, and bringesh the ende of the shing to naughtinesse. Some man sheweth compassion vpon him that serueth his turne in naughtinesse, that man hath two faces, and that deede of his is starke lewdnesse. Another man loueth vngratiousnes, and he is lewd likewise: and although he could find in his heart to die for the compassing of his euill: yet it is manifest that hee is double faced, and his doing is all together starke naught. For his loue being but lewdnesse, doeth as it were cloake his euill with a god name, whereas the drieke of his doinges tendeth vnto a wicked end. Another strea-keth, doth open wrong, pilleth and polleth, is covetous, and pittieh not the pore. He also hath a double face, and all this is starke naught, for in being nigradite towardes his neighbor, he pronoketh Gods wrath

Divers sortes of double faces.

The covetous mans wickednesse described.

forfath, and denieth the highess, in not pitieng the poore. He despiseth and spitemeth the Lorde, which is the commaunder of the lawe, he suffereth not the poore to rest, he defileth his owne soule to make his bide gate, he killeth manie, and pitieth few. This is the part of a double faced person. Another committeth whoredome and fornication, or vexeth manie men Pittouslie with his power and riches, and yet abstaineth from meates, his fast is naught, for he dooth the commandementes with an euill conscience, and that is a double faced dealing, whiche is altogether naughte. Such maner of folke are right swyne, and Hares, for they seeme to bee halfe cleane, but in vertie deed they be vterlie unclean. You therfore my children becom not like them, neither beare you in one hode two faccs, the one of goodnesse, and the other of naughtinesse, but sticke alone lie vnto goodnesse: for in goodnesse doth God rest, God abideth and men like wel of it. Shun naughtines with the and kill the diuell in your good workes: plaindealer. for they that are doble faced serue not god but their owne lustes, because they seeke to please Belial, and such as are like them selues. Now, thongh platine dealing men

The Testament

The p^repo-
sterous iudg-
ment of the
world, make
not good or
bad.

Other kinds
of double fa-
ced men.

and such as pretende but one face are ta-
ken for offendours, at the hands of such as
bearc^two faces; yet are they righteous
before G^D D. For many in killing
wicked persons, do two workes at once,
namelic^g god by euill, but in deede the
whole wo^rke is god, because that he which
hath rooted out the euill, hath destroied it.

Some man hating his neighbour mer-
cifully, blameth him for his aduontrie,
or thest, such a one is double faced, but
yet is the whole worke god, because hee
followeth the Lordes example, not re-
specting what seemeth god, when it is e-
uill in deede. Another will not make
merrie with riotters, least he shoulde bee
stained by them, and defile his own soule.
This man also is double faced, but yet
is all his doing god, and he is like a Roe
or a Stagge, whiche in common wylde
beard seeme to be uncleane, and yet are al-
together cleane, because he walked in the
zeale of the Lord, shunning and hating
those, whome God willeth to be shunned,
in his commaundements, and so killeth
he euill with well-doing. See therfore my
Honnes, how there are two in all things,
one againte the other, and the one hidden
vnder

under the other. Death succeedeth to life, shame to glorie, night to day, and darke-
nesse unto light. All righteous thinges
are vnder light and life, and therfore doth
eternall life ouermaister death. It is not
to bee ſaide that truth is vptruth, righte-
ousnesſe vnrigheteousnes, or right wrong,
because that as all thinges are vnder God After his
righteous
living.
ſo all truth is vnder light; I haue practi-
ſed all these thinges in my life, and not
ſtrayed from the truth of the Lorde, but
ſoughte out the commandementes of the
highest, to the vtermost of my power, and
walked with one face in godnesſe. Take
heed therefore my chldren to the Lords
Commaundementes, and ſololue the
truth with one ſingle face. For they that
are double faced, ſhall be double punished. Double fa-
ced, double
punished.
The ſpirite of errorre hateth the man that
fighteth againſt it. Keepe the lawe of the
Lorde, and regarde not euill that ſeemeth
good, but haue an-eie to the thinge that is
good in daede, and keepe the ſame, retur-
ning to the Lorde in all his Commaunde-
mentes, and reſting vpon him, for the en-
des whereat menne do alſo do theſe
their righeteousnesſe. And knowe the an-
gelles of the Lorde from the angelles of

J.iii. sathan,

The Testament

Sathan. For if yee cleave to wicked spi-
rits, your soules shall be tormented of the
wicked sprite whom ye serue, in wicked
lustes and workes. But if ye quietlie and
cheerfullie acquaint your selues with the
angell of peace, hee shall comfort you in
your life time. By children become not
like the Sodomites which knewe not the
Angell, and perished for ever. For I am
sure that you shal sinne, and be deliuered
into the hands of your enimies, your land
shall be laide waste, and your selues shalbe
scattered into the foure corners of the
earth, and be despised as vnproufitable wa-
ter in your dispersing abroade, vntill the
highest doth visitte the earth, eating & drin-
king as a man with men, and breaking
the serpents head in peeces without noise.
He shall sauue Israell and all the Heathen
by water, beeing GOD hidden in man.
Therefore tel your children these thinges,
that they neglect not Gods lawe written
in the tables of heauen: For the time wil
come, that they shall give no credit to the
lawe of the Lorde. And you falling vnto
naughtines, shall deale wickedlie against
God, gining no heed to his lawe, but vnto
mens commandementes. For this cause
shall

A propheticie
of Christ his
humanstie,

of Aser.

Shall ye be scattered abroade, as my bre-
thers Gad and Dan, which were not ac-
quainted with their owne countrie, tribe
and tongue. Neverthelesse the Lord shall
gather you together againe in faith, for
the hope of his mercie, for Abraham, I-
saac, and Jacobs sake. When he had so
said, he commanded them to burie him in
Hebron. And he died sleeping a good sleep,
and afterward his sonnes dowing as
he had willed them, carried
him backe, and burted
him with his fa-
thers.

FINIS.

I.iiii. The



The Testamente of Ioseph,
made to his children at his death
concerning chasteitie and patience.



Let Ioseph teach thee,
Loyc and Chasteitie,
So shalt thou haue:
A long blessed life,
Void of all strife,
Euen to thy graue.

The Testament of Ioseph.



Y sonnes and my bre-
thren, heare ye Ioseph
the welbeloued of Is-
raell. My childdren,
heare your father, I
have knowne in my
life enuie and deathe,
with the which my brethen woulde haue
destroied me. For they hated me, and god
loued me, they would haue kisst me, and
the GOD of my fathers kept mee: they
put me into a pit, and the moste highest
brought me out againe. I was solde as a
bondeman, and the Lorde made me free,
and his strong hande helped mee. I was ^{God helpeth} in distresse
kept in hunger, and the Lorde himselfe
nourished me: I was left alone, and the
Lord comforted me: I was sick, and the
Lord visited me: I was in prison and the
Saviour made me glad: I was fastened
in chaines, and the Lord vnbound me: He
pleaded my cause in the accusations of
the Egyptians, and not onelie deliuered
me from enuie and deceit, but also exal-
ted me, in so much that Putiphar, cheife
stewarde of Pharaos house, did lende
me lodging, where I was in jeopardy of
my

Iosephs afflictions.

The Testament

my lise, by reason of a shamelesse woman, which intised me to doe naughtinesse with hir, through the flame of voluptuousnesse burning about hir brest. I was cast in prison for hir: I was beaten and mocked for hir, yet the Lorde caused the keeper of the prison to be mooued with mercie towards me. He forslaketh not them that feare him, neither in darkenesse, neither in bonds, neither in tribulacions, or necessities. God is not ashamed as man, neither dreadeth he as men, neither shaketh or shinketh he for feare as earthlie men. He is present in all places, & in their most greuous sorrowes hee comforteth his. He goeth away for a season, to try the thoughts of their minde. He found mee trustie in tenne temptacions: and in euerie one I was constant and preserved. For sufferance is a great medicne, and causest much goodnes. How often did the Egyptian threaten my death: How often was I punished, and yet the woman called me again: How often did she threaten me to die, because I would not haue to do with hir: She saied unto me, thou shal haue gouernance of me, and all that bee mine, if thou wylt glue thy selfe unto me, and

God nener
forlaketh his

Joseph con-
stant in tem-
tations.

Sufferance
what it is.

of Ioseph.

and obieie my desire, and thou shalt be lord ^{A present} over vs. But I remembred the words of ^{medicine for} my father Jacob, and entering into my ^{temptation.} chamber, made my p[re]ayer to the Lord, and fasted seauen yea[rs], yet I appeared vnto the Egyptian, in the selfe same estate of ^{Not from} bodie, as I had liued in pleasures and de- ^{meat, but} lightes. For they that faste for God, re- ^{from want} ceive beautie of face. When I had Wine glu[n]e vnto me, I drunke none: and fasting thre[re]e daies, I tooke my meate daie- ^{ton fur} lie, and gaue it to the sick and needie, and earlie I waked vnto the Lorde, and wept for Memphis the Egyptian, because she was euermore troubling of me. She ^{A craftie} came vnto me in the night, as though she ^{practise of a} would haue visited me. And first truelie ^{woman.} because she had neuer a son, she fained to take me as her son. And I p[re]ated to God to send her a sonne: vntill which time shee embrased me, as though I had beene her sonne, and I perceiued not the cause. And for a conclusion, shee d[re]w me to haue done fornication with her, and I remembred my selfe, was soowful to the death. And when she was gone out, I came to my selfe, and sorrowed many daies: for I perceiued his deceit and error. And I spake

The Testament

spake unto her the words of the most high
est God, if by chance she might bee tour-
ned awaie from her pernicious con-
piscence. Manie times as to a holie man
she spake flattering wordes to mee, not
without deceit, lauding my chasitie be-
fore her husbande, which woulde bterlie
haue destroied mee, both manifestlie and
secretlie she saide unto me, fere not my
husbande, for he is persuaded of thy cha-
sitie. For if so be that anke man shewd
him of thee and me, he would not belieue
it. For because of this thinge, I couered
me with sackecloth, and latde me flat vp-
on the earth, and prated unto Almightie
God, that he woulde deliuer me from this
woman of Egypt. When she could doe
nothing this waie, she came unto mee a-
gaine armed with other reasons: that is
to saie, that shee woulde faine learne the
word of God of me, and began to speake
after this manner. If thou wilst haue mee
to forsake mine Idols, follow my desire,
and I wil persuade my husband the Egyp-
tian to go from his idolatrie, and we shall
walke in the law of thy God. I made an-
swere to these thinges: God will haue
none to worship hym with vncleanesse,

Flattery the
Sins of a
Sweete
Walte.

Atoken of a
Wlous batt.

Hipocrites
are of all re-
ligions for
bacie.

Double bla-
zed me God
adhorteth.

of Joseph.

neither hath he anie pleasure in Adoltes-
ters. And she helde her peace, desiring to
fulfill hit concupiscence. And I fasted and
praised, that God might deliuer me from
hit. Againe at another time, she said vnto
me : If thou wilke not do adulterie with Note the
fruit of lust.
me, I will kill my Prince, and so by the
lawe I shall take thee to my husbande.
When I heard that I rent my garment,
and said : Woman, I prarie thee be asha-
med of these thinges before GOD, and
feare God, and doe thou not such an abho-
minable thinge : Neither despaire vter-
lie, that thou drowne not thy selfe in thine
owne euill, for if thou goe about it, I shall
vter and declare the thoughtes of thine
iniquitie. She fearing these thinges,
praised me that I shoulde not bewraye her
naughtinesse, and so departed. Yet again,
she went about to beguile me with guifts,
sending vnto me all thinges that menne
haue need of, and she sent me meate, stre-
wed about with enchantment. And as the
Cunuke brought it in, I beheld and sawe
a terrible fellow, giuing me a sword with
the dishe, and I perceiued that she wente
about to deceiue me. And when he was
gone, I wept and touched not that meate,

The Testament

noȝ anie other of her sending for a good
while after. A date after that, she came to
me and said, what is the matter that thou
hast not eaten of the meate? And I said
vnto her, because thou hast poisoned it.
Therefore thou shalt knowe that I will
not come vnto idols, but onlie vnto God.

Joseph did
first monish
and not p̄s-
claime.

How vnderstand therefore, that the God
of my father by his angell, hath shewed
thy mischiefe vnto me, and I have kepte
the meat to thy shame, if perchance thou
mightest repent, or learne that the malice
of wicked doers preuaileth not agaist
them that worshippe the Lord in chastitie.
And I tolke and did eat before her, say-
eng: the God of my fathers, and the an-
gell of Abraham shall bee with mee, and
then she fell downe at my fete and wept.

The name of
God, & kare
of infamie,
pitcheth the
conscience.

Note this.

Then lifting her vppe, I exhorted her ma-
nie wales, and she promised vnto mee,
that she would never do such iniquitie af-
ter that date. Yet because her heart was
mourning, and did burne towarde me in
adulterie with sighes, comming from
the deapth of her stomach, she cast downe
her countenance. The Egyptian her hus-
band perceiving her, said, wherefore hol-
dest thou downe thy face? she aunswere,

of Joseph.

I am euen sorrowfull at the heart: and he comforted hit that was not sick: yet againe she entered in to me (her husband being without) and saied: I am strangled or choaked: Either I will break my neck, or else drowne my selfe, without thou wilst obete me. And I perceiving that the sprite of Beltall troubled and vexed her, praied vnto the Lorde my God, and sayed thus: Wherefore art thou vexed and troubled, all blind in syne? Remember thy selfe, for if thou do kill thy selfe, the concubine of thy husband called Sechon, enueng the, shall beate thy children, & destroie the memorie of thee from the earth. And she saide vnto me. Haue done, haue done, I perceue that yet thou hast some care for me: I haue euen enough that thou defendest my life, and my chylde[n]. I haue good hope in time to come, that I shall obteine my wished desire. And shce perceiued not that for the loue of my Lord God I saide so, and not for her sake. Whatsoeuer he be, that followeth the concupiscence of his most filthy and pernicious desire, is made seruant vnto the same, as this woman was. And if he heare any good thing in the passion wherein he is overcome: he

doth alweth

The Testament

draweth the same to his pernicious or filthie desire. I saie vnto you my sons, that it was about sixe of the clocke when shee went from me, and I fell vpon my knees, praiereng to god al that daie, with the night following. And about the b:reak of the day I rose weeping, that I might once be deliuered from this weman Egyptian. In a litle, she caught me fast by the garment, drawing me to haue gone to bed with her. Then perceiving that she wared madde, and that violentlie, and with strength shee held my cloathes, I let my cloathes slip from me, and fled awaie.

Then she complained to her husband of me, whiche put me in prison in the kinges house. The daie following after, I was soze beaten and cast in prison. And when I late bound in setters, this Egyptian woman wared sick for sorrow, and harkened how I landed G D D, being in a house of darkenesse. For I reuoisinge with a glad voice, glorified my God onlie that by suche occasion I was deliuered Note a sub- from the Egyptian woman. Yet she left
the woman. not to stand harkning, and said, haue doen
and take the offer whiche I put vnto thee,
and fulfill my desire, and I will deliuer
thee

of Joseph.

from this bonde and bring thes out from Josephs singular chas the darkness; but all that coulde persuade little. me nothing, in so much that in thought I was not inclined to any desire of hir. For God loueth him better whiche falleth in chasitie, being in a prison of darkenesse, then him whiche taketh his pleasure with voluptuousnesse in a chamber of honas & riches. For if a man liue in chasitie, and desire glorie (if God perceiue it to be expedient for him) hee giueth vnto him as he hath done vnto me. Spantes times as though she had beene sicke, shre descended vnto me vnlked for, and heard the voice of mee prating, and stode the more still. But when I heard hir sighe I helde my peace, for in hir house shre striped hir selfe naked, breastes, legges and armes whereso, by shre might haue kindled mee into the loue of hir. For shre was verie faire, and gloriousslie adornd to haue deceiued me, but God kept me from hir works. There-
A propertie
of a harlot. fore my sonnes, beholde what sufferance The commis
suffrance with prayer and fasting dooth. And there-
fore if you loue sobernes and chasitie in sufferance and humilitie of the heart, the Lord shall dwell in yon, for he loueth sobertie: and when the most highest doeth

B

dwell

The Testament

dwelle in a man although he chance to fall
into ennie or into bondage or slander, the
Lord whiche dwelleth in him will for his
chastitie not onelie deliuer him, but also
exalt him, and gloriifie him as he hath don
me, for he is alwaies with him in word, in
dread and thought.

*Josephs low
linesse in
prosperitie.*

My children, ye knowe how well my
father did loue mee, and yet was I never
the prouder thereof in my hart. For though
I was a childe, I had euer the feare of
God in my mind. When I grew unto age
I moderated my selfe, and honoured my
brethren whom I feared, I held my peace
when I was sold, because I woulde not
haue the Ismaelites to knowe my stocke
and kinred, how I was the sonne of Ja-
cob, a man of great strengthe and power.
Therefore haue you in your deedes the
feare of God, and honour your brethren,
for all men that obserue the lawe of God,
are loued of him. Then I came with the
Ismaelites to a certeine place called Im-
dochpe, and they demaunded of mee what
I was, and I said (because I woulde not
reproue my brethren, that I was one of
their housholde slaues. Then saide the
chiefe of them, thou art no slau, for thy coun-

countenance dooth shewe shre what thou art. And he threatned me vnto the death, yet for all that I said againe I was their
 countenance a token of a liberal mind
 gaue. But when wee came into Egypt, they began to striue who shold hane mee for the monke that was payde: and they agreed that I shold abide in Egypt with a Marchant of their facultie, vntill such time as they had made their merchandise and returned againe, and God gaue mee grace in the sight of the Marchaunt, that hee gaue me the charge of his house, and the Lord blessed him by my hande, for the Lorde gaue him plentie of golde and siluer, and I was with him thre monthe
 and ffeare daies: in this time passed by
 Memphis the wife of Putiphar in great
 glorie, and she cast hit eyes vpon mee (for
 the Cunuches had shewed hit of me) & she
 shewed hit husband of the merchant which
 was made rich in the hand of a yong man
 being an Hebrew, and she said they had
 stakne him out of the lande of Chanaan.
 Therefore do now iudgement vpon him
 & take the yong man to be your serward,
 & the God of the Hebrewes shall blesse you,
 for grace from heuen is in him. Putiphar
 hit husband persuaded with these wordes,

A conetous
 hart like
 Achab.

The Testament

caused the marchant to bee sent for, and
said vnto him : what do I heare of thee,
that stealest soules out of the lande of the
Hebreues, in selling of childe[n]. The
Marchaunt fell downe vpon his knees,
and p[re]nted him, saing : I beseech thy lord
shewe me, for I know not what thou saist.
Hee aunswere[n]d againe. Wher[e] gauest
thou this Hebreue childe? And he saide,
the Ismaelites leste him with mee, vntill
they came this waie againe. When he had
saide so, Putiphar saide, bring the young
man hither, and I being brought in, did
reuerence to the p[ri]nce of the Cunnes,
for he was the third man in dignitie with
Pharao, and p[ri]nce of all the Cunnes,
and he had wife, childe[n], and Concubines.
And when he had taken me apart, he said,
art thou bond, or art thou free? I aunswere[n]
red bond[e]. And he saide vnto mee, whose
bondman art thou? I answered him, the
Ismaelites. And he said againe vnto me :
how came it to passe that thou wasst made
their bondeman? and I saide : so, they
bought me in the lande of Canaan : yet
he did not beleue me, saing : trulie, thou
lest, and commaunded me to be beaten.
Hemphetica his wife syed mee beaten
at

of Joseph.

at a window, and sent unto his husbande, ^{A token of} saing : thy judgement is unius, for thou ^{mercy, if it} were not so ^{an ill end.} doest punish wrongfullie the yoong man

that is stollen. But because I changed not my wordes, yet again was I beaten and commanded to be kept at his commande-
ment, till such time as my masters came.

And his wife said unto him : wherefore ^{Note a flat-} do ye keape in captiuitie the noble childe, ^{tering wa-} it were more almes to let him goe, and to beate you. She would faine haue spied me in desire of Anne, and I knew nothing of this. He said againe to Memphisatica, it is not honest among the Egyptians, to take awaie another mans gods before he shewe him of it. He said that of the Per-
chant and of mee, when I woulde be im-
prisoned. After that xxiij. daies the Is-
maelites came, and they hearing that Ja-
cob my father was heire for me, saide
unto me. Wherefore is it that thou saidest thou wouldest a bondman, and now we know that thou art the sonne of a great man in the land of Chanaan, and thy father sorro-
meth for thee in sackcloth. When I woulde faine haue kept, yet I restrained my selfe for shaming of my bretheren, and saide, I know it not, for I am a bondman. Then ^{A good} ^{nature,} ^{they}

The Testament

They take counsell amongst themselves, whether or to whome they might sell mee, least I should be found in their hands, for they feared Jacob least he would be revenged of them: for they had hearde that hee was mightie both to God and man. Then said the merchant to them, redeme him now from the judgment of Putiphar, they hearing this went & asked for me, saing that they had bought me for monie, & hee delucrede me. Memphisica spake unto her husband to buy me, so she said, I hear say they would sell him. And they sent an Cunyng to the Ismaelits, and desired to buy me, and when he could not bargaine with them, he remitted & shewed his lade that they aske a grete at price for the childe, she sent againe another Cunyng saing, althoough they aske two besauaces of golde, see that thou spate not for monie, but buse the childe and bring him to me. He paid 80 golden crownes for me, & said to his lade that he paid 200 and I percelling this, helde my peace least the Cunyng shoulde haue beeke searched. Beholde my ladi what I haue sustainted: late one of yee is nother, & with�t indurance call out from among yee deceitful marchants, my God re-
liteth

Thus the
righteous be
bought and
sold.

of Joseph.

116
Hitherto in the concord of brethren, & hasty pie
sure also in the loue and choice of a prouised
hart. For when my brethernes camen out of
Egypt and knewe me, I gaue them their
monie, & never gaue reproch vnto them,
but comforted them, and after the death of
Jacob, I loued them more abundantlie, &
all that ever he commandred me I did ver-
rie gladlie, & they maruelled bicausse I suf-
fered not them to be troubled for a small
cause, for al that was in my power I gaue
them. Their children were reputed to me
as mine owne, and mine owne children as
their servants. Their life was my life, and
their sorrow was my sorrow, and all their
infirmitie or disease was mine, my lande
was their land, my counsel was the coun-
sel of them, and I never exaltd my selfe a-
bove them in p[re]id for mine own worldlie
glorie, but was amongst them as one of
the least. Wherefor my sonnes if ye walk in
the commandementes of my Lorde, the
Lorde shall exalt you and blesse you in th-
thes perpetuall. And if ane man will do
euill to you, with meeknesse loke that ye
praye for him, and God shall deliver you
from all euill. Nowe beholde and see that
for my long sufferance the daughter of

Concord be-
tweene bre-
thren please-
seth God.

Josephs mer-
ciful heart
declared.

A promise
for them that
praise for their
enemies.

The Testament

Belynous my Lord was given me to losse, and ther
was given to me with hit an hundred ta-
lentes of golde, for God made them to
serue me, & gave me beautie that I shold
be as a flower aboue them that were faire
in Israell, and he kept me vnto mine age
both in strength and beautie, because I
was like to Jacob in all shynge. And what
dremes I haue seene, my children nowe
heare. There were ri. Harts farding, and
nine were deuided abroad in the earth, al-
so I saw how that of Iuda was a virgine
borne hauing a white silken robe, and of
her came forth an immaculate Lambe.
And on the left hande of the said Lambe,
was as it were a Lion, and all beastes
made against him, and the Lambe ouer-
came them, and trod them vnder his feet,
and in him soied the angels, the men, and
all the earth. These shynge shall come to
passe in their time, that is to saie in the la-
ter daies. Therefor my sonnes, keape the
commendement of the Lorde, and honor
Iuda and Leuie. For of them, to you shall
springe the Lambe of God, whiche by his
grace shall preserue all Gentiles and Is-
raell. The kingdome of him is a king-
dome eternoall whiche shall never passe. For

**Christ pro-
pheted.**

of Joseph.

my kingdome shall be ended in you, as
the keeping of an Orchard, for after the
harvest it shall appeare no more. I know
right well that after my death the Egyptians
shall trouble you: but God shall re-
uenge you and bring you to the promised
lande which he sware to Abraham, Isaac,
and Jacob. But carrie my bones with
you, for in so doing, the Lord shal be in the
light with you against the Egliptians, and
Belliall shall be in darknesse with the E-
gyptians. Also carrie with you your mo-
ther Zilpha, and nighe unto the Wallie,
neere unto Rachell, buriie her. When hee
had said these words he stretched forth his
seete and slept the sleepe of all the World.
Then they imbalmed him with splices, put-
ting him in a chest in Egypt after he had
lived 110. yeares, who sawe Ephraimes
children unto the third generation. For
unto Machir the sonne of Manasses, wer
children born on Josephs knees. After this
all they of Israell bewailed him and al the
Egyptians with great mourning. For
he had compassion of Egypt as of his own
proper members, and assisted them both
with his labour and counsel, and did them
good at all times and seasons.

The

The Testamente of Benjamin
made to his children at his death
concerning a cleane mind,



Lo what true faithful loue doth mean,
Al you that louers be:
It is in hart and not in lust,
As heere you plainelie see.

The Testament of Benjamin.



He Copie of Benja-
mins wordes, whiche he
uttered to his children
being of the age of an
hundreth and twentie
yeares. He kissed them
and saide : As Isaac
was boorne in the hundreth yeare of Abra-
ham, so was I in the hundreth yeare of
Jacob : and because Rachell died at my
birth, I sucked hir bondewoman Bilha.
For after that Rachell had boorne Joseph,
she was barren till yeares. And when she
had prayed to the Lord in those till yeares,
she conceiued and bare me : for my father
loued Rachell exceedinglie, and wished to
see two sonnes by her, and therfore I was Benjamin
what it signifieth.
called Benjamin, that is to saie the sonne
of my daies, or the son of my sorrowe, be-
cause my mother died in the birth of me :
When I came first into Egypt, and that
my brother Joseph knew me, he saide to
mee : What saide they to my father,
when they had solde mee ? I aunswere :
They gaue me this coate with blonde, and
bringinge it to him, saide : See if this bee
thy sonnes coate or no. And my brother
Joseph ente mee : Truelie when the
Isma.

The Testament

Ismaelites tooke me, one of them strip-
ping me out of my coat, gaue me a thinn
shirt to put on, & lasshing me with a whip,
had me run. And as he went aside to hide
my garment, a Lion met him, and slewe
him, and so his partners being afraid sold
me to their fellowes. You therefore my
children, loue the God of heaven, and ob-
serve his commandements, following that
good and holie man Joseph, and let your
minde be set vpon goodnesse, as ye know
that mine hath beeene. He that hath a good
minde looketh rightlie vpon all thinges.
Feare God and loue your neigbor, and
then althoough the spirit of Beliall tempt
you to al naughtinesse to trouble you, yet
Shall it not get the vppermost hand of you
no more then it did of my brother Joseph.
How manie folke would haue killed him
and yet God still defended him: For hee
that feareth God, and loueth his neighbor,
cannot be wounded of the aerie spirite
Beliall: and he that is shielded with the
feare of the Lord, is safe from harm both
of man and beast, and cannot be overcome
because hee is helped by the loue of God,
which he hath towards his neighbor. For
Joseph besought our father Jacob to pray
for

Josephs di-
stres reuen-
ged by God.

Temptation
shal not ouer
com them
that feare
the Lord.

of Beniamin.

For my brethren to the Lord, that he wold
not laie unto their charges, the mischiefe
that they had devised against him. Where
at Jacob cried out, O sonne Joseph, thou
hast overcome my heart. And therewith
all embracing him, hee kissed him twoe
houres togither, and saide: In thē shal the
prophesie of heauen be resembled to the
full, concerning the Lambe of God and ^{Joseph a r̄ the}
Saviour of the worlde, that the unspotted ^{figure of Jes}
shall be deliuered for the wicked doers,
and he that is without sinne, shall die for
the sinners in the bloud of his testament,
to the saluation both of the Gentiles and
of Israell, and he shall dashe Beliall and
all his servants. My children looke vpon
the end of that good man and followe his
mercifulnesse with a good mind, that you
also may haue a crowne of glorie vpon
your heads. A good man hath not a darke
ete, for hee is mercifull and pitifull to all
men, yea though they be sinners and haue
devised mischiefe against him, and he that
doeth good, ouercommeth euill ¹ by the
defence of goodnesse, and loueth ² the
righteous as his owne soule. If another
³ man bee honoured, hee envieith it not: ¹ Overcomes
meth euill.
If a man be enriched, it greeveth him not. ² Loueth the
righteous.
³ Envieith
not.

If

The Testament

4 Praiseth

the valiant.

5 Defendeth

him that fea-

reth God.

6 Abmont-

meth the sin-

ner.

7 Pittieth

the poore.

The exam-

ple of a god-

lie man con-

uerterth sin-

ners.

If a man be strong and valiant, he praiseth him, and believing him also to be chaste, hee defendeth; him that hath the feare of God. He worketh together with him that loueth God, and if a man forsake the almighty, hee warneth him to returne againe. Whosoever hath the grace of the god spirit, him doth he loue as his owne lise. He pittieth the poore, succou-
meth the weake, and praiseth and honou-
reth God. My children, if ye haue a god
mind, evill men shall stand in awe of you,
and unchristis shall for verte shame be con-
uerterd to goodnesse. So that custons
men shall not onlie depart from their ni-
gardlines, but also glorie of their aboun-
dance to the needie. If ye bee god dwers,
both uncleane spiritis shall flee from you,
and shrewd beastes shall shun for feare of
you. For where the regard of god works
is in the minde, there darkenesse stetly a-
waie. For if he doe wrong to anie holie
man, he is sorie for it: and if a holie manne
receive wrong, he pittieth the doer, and
puttest it vp with silence. And if anie man
betraine a righteous soule, and the righteous
praise for his betrater, the betrayer is
not a little disgrated, and the righteous
becom-

becometh much more notable after-
ward, as did my brother Joseph. The guile
fullspirit of Belial hath no power ouer
a god mans mind: for the angell of peace
guideth his soule. He looketh not affectio-
natelie upon corruptible thinges, ne ra-
besh togither riches in the desire of volup-
teousnesse. Hee is not delighted with
pleasures. He greeueth not his neigbor,
he suffreth not himselfe with meate, nei-
ther wandereth he in the yarde of his eies:
For the Lord is his portion. Hee taketh
no glorie for givning god counsell: he pas-
seth not how men dishonour him, neither
can he shal in anie fraud or guile, vncrush,
trife, or flaunderousnesse: for the Lord
dwelleth in him, and inlightheneth his
mind, and he reioiceth befores all men in a
good time. A good minde hath not twoe
swongs: one to blesse with and another to
curse with: one to flander with and ano-
ther to honour with: one of sorrowe and
another of ioye: one of quietnes, and ano-
ther of trouble: one of dissimulation,
and another of truthe: one of pouertie, and
another of riches: but it hath one onlie dis-
position pure and vncorrupt towards all.
It hath no double sight nor doble hearing.

The proper-
ties of a righ-
teous man.

Fox

The Testament

For in all things that he doth, speaketh,
or seeth, he knoweth that the Lorde behol-
deth his hart, and therefore he clenseth his
minde that he may not be found faultie,
before God and man. But all the workes
of Beliall are double, and bitterlie void of
simplicitie. Wherefore my children, shun
the naughtinesse of Beliall, for at the first
he delighteth those that obete him, but in
the end he is a sworde, and the fater of
seauen mis-
cheves.

1 Enue.
2 Desperatio
3 Sorrow.
4 Bondage.
5 Needines.
6 Trouble.
7 Desolation

An example
of Cain.

For when the minde
hath once conceiued by Beliall, it bry-
geth forth first enue, secondlie despera-
tione, thirde sorrow, fourthe bondage,
fiftlie needinesse, sixtie troblesomes, and
seuenthlie desolation: and for that cause
was Cain tormentid with seuen punish-
ments by god, for in seuen years togither
God brought euerie yeare a new plague
upon Cain. Two hundred yeares he suf-
fered, and in the nine hundredth yeare, the
earth was made desolate with the flioud,
for his righteous brother Abels sake. In
seuen hundred years is Cain judged, and
Lameche in seauentie times seauen: for
they that are like Cain in spitefulness and
hated towardes their brethren, shall bee
punished with the same punishment for
ever

of Beniamin.

mer as he was. You therfore my chldren, eschew malice, envie, and hatred towards your brethren, and cleave to godnes and louingnesse. He that hath a minde cleane in loue, loketh not vpon a woman in way of lecherie. For he hath no defiling in his hart, because the spirit of the Lord resteth in him. For as the Sunne is not defiled by shyning vpon a puddle or dunghill, but dooth rather drie vp and dryue awaie the stinke, euen so a pure minde striueth against the vncleannessesse of the earth, and ouercommeth it, but is not defiled it selfe. And I perceiue by the sayenges of the righteous Enoch, that there shall bee euill deeds among you. For ye shall defile your selues with the fornication of Sodome, and perish all sauе a fewe, and multiplie inordinate lustes in women, and the reigne of the Lord shall not be among you, for he shall take it awaie suddenlie. Nevertheless the Lords temples shalbe made in our portion, and it shall bee glorious among you. Say the Lord him selfe shal take the kingdome vpon him, and the twelve tribes shall bee gathered together there, and all nations shall resorte thither, vntill the most highest send his saluation

An apt similitude to a mind resisting sinnes.

A propheticke
of the nativit
tie of Christ,

The Testament

in the visitation of his onelie begotten.
And he shall enter into the first Temple,
and there the Lord shall suffer wrong, and
be despised and bee listed vp vpon a piece
of timber. And the Veile of the Temple
shall bee rente asunder, and the spirite of
the Lord shall come downe vpon the gen-
tiles poured out as fire, and rising vp from
the graue, hee shall ascend from earth to
Heauen. He shall remember how base he
hath beeene vpon earth, and howe gloriouſ
he is in heauen. When Joseph was in E-
gypte, I longed to see his person, and the
forme of his countenance. And through
the prayers of my father Iacob, I saue
him awake in the daie of his full and per-
fect shape. Nowe therfore my children
knowe you that I shall die. Wherefore
deale euerie of you tuelie and rightfullie
with his neighbour, worke ye fullie and
faithfullie, and keepe ye the lawe and com-
maundement of the Lorde: for that do
I teach you in steade of all inheritaunce.
and glorie you the same to your Children
for an everlasting possession. For so did
Abraham, Isaac, and Iacob, they gaue vs
all these thinges for an inheritaunce, say-
ing: keepe the Lords commandementes

till

¶ this pas-
sion.

March. 27.
¶ the com-
ming of the
holy spirit.

¶ this atten-
tion.

of Beniamin.

¶ till hee reveale his sauing health unto all nations. Then shall yee see Enoch, Noe, Sem, Abraham, Isaac, and Iacob, rising at his right hande with ioyfullnesse. Then

A prophete
of the last
comming of
Christ.

shall we rise also euerie of vs to his owne Scepter, worshipping the king of heauen which appeared on earth in the baxe shapē of man. As manie as beleue in him. shall rejoyce with hym at that time. And all these shall rise againe to glorie, and the residue unto shame. And the Lorde shall firste of all judge Israell for the vnrighthe-
onsnesse committed against him, because they beleued not in God that came in the fleshe to deliuer. Then shall hee judge all nations, as manie as beleued not in him when he appeared vpon earth, and he shall reprooue Israell among the chosen of the gentiles, as he reprooued Esau in the Me-
dianites, that seduced his brethren by for-
nication and Idolatrie, who were estran-
ged from GOD, and fell awaie from the inheritance of the Children, because they feared not GOD. But if you walke in holinesse before the Lord, ye shall dwelle in hope againe in mee. And all Israell shall be gathered to the Lorde, and I shall no more be called a rauening Wolfe, for

The resur-
rection and
judgement
described.

The Testament

your robberies sakes, but I shall bee cal-
led the Lordes workeman, which giuest
fode vnto such as do good. And if in my
seide shall bee raysed vpp the beloued of
the Lord, whose voice shall bee heard vp-
on the earth, and he shall giue new know-
ledge, and enlighten all natiونs with
the light of vnderstanding, and shall come
vp to saue Israell. Hee shall take from
them as a wolle, and giue to the Syna-
goge of the Gentiles, and continue in the
Synagogue of the Gentiles to the worldes
ende. Hee shall bee among their Princes
as musicall melody in the mouthes of
all men, and his doings and sayengs shall
be written in holte booke. Hee shall be
the Lordes dearling for evermore: And
as concerning him, my Father Jacob
taught me, sayeng: Hee shall amend the
defauults of thy tribe. And when hee had
ended these sayengs, he commaunded his
children to carrie his bones out of Egypt,
and to burie them in Hebron by his fa-
thers. So Beniamyn died a hundred
and fift and twentie yeare olde in a good
age, and they put him in a Coffin, and in
the fourscore and eleventh yeare before
the departure of the Israelites out of E-
gypt

Approphecie
of the nativit-
e of Christ.
Christ de-
scribed.

Christ wi-
th awaie
our sinnes.

of Benjamin.
gypt, they and their brethren conuerted
their Fathers bones priuileg againe into
the land of Chanaan, and buried him in
Hebron at the feete of his fathers, and
returned againe out of the lande of
Chanaan, and dwelt in Egypt,
till the date of their depar-
ture thence all
together

FINIS.

L.iii.

How



¶ How these testaments of the
twelve Patriarchs, were first found,
and by whose meanes they were
translated out of Greeke
into Latine.



These testaments were hid,
den and concealed a longe
time, so as the teachers and
the auncient Interpreters
could not find them. Whiche
thing happened through the spitefulnesse
of the Iewes, who by reason of the moste
evident manifest, and often prophesies of
Christ that are written in them, did hide
them a long while. At lengthe the Grekes
being verie narrowe searchers out of anti-
ent writings, sought these testamente
warelie, and got them more warelie, and
translated them faithfully out of Hebrew
into Greeke. Neuerthelesse, this writing
continued yet still unknowne, because
there was not anie man to be found, that
was skilfull both in the Greek and Latin,
nor anie interpreter that might procure
the translation of this noble worke, vntill
the time of Robert the second, surnamed
Grosthead Bishop of Lincolne, who sent
dilligent searchers as farre as Grece, to
fetch him a copie of the said writing with-
out

in respect of their charges which bee bare
most liberallie. Therefore to continue the
rememb'rance of those mosse lightsome
prophecies to the strengthening of the
christian faith, that reverend Bishop did
in the yeare of our Lo:de 1242. translate
them plainefullie and faithfullie, wrode
for word out of Greek into latin, (in which
two tonges he was counted verie skilful)
by the helpe of M. Nicholas Greeke, par-
son of the church of Dachet, and chapleine
to the abbot of S. Albons, to the intente
that by that means the euident prophecies
whiche shine more brighter then the date
light, might the more gloriouslie come a
broade to the greater confusion of the
Iewes, and of all hereticks and enimies of
the Churh of Ch:rist, to whiche
be praise and glorie for
ever, Amen.



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